

RAISING SELF-AWARENESS IN ADULT FEMALES OF THE
ADVERSE EFFECTS OF PARENTAL ALCOHOL
ABUSE IN THEIR CHILDHOODS

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ABSTRACT

RAISING SELF-AWARENESS IN ADULT FEMALES OF THE ADVERSE EFFECTS OF PARENTAL ALCOHOL ABUSE IN THEIR CHILDHOODS

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My ministry context was Mt. Ararat Baptist Church, Pittsburgh, Pennsylvania. The project was conducted through its counseling center and examined the damaging impact on adult females who were raised by alcohol-abusing parent(s). Not being addressed by the church, many were unaware of this impact. If they attended a two-day workshop on the adverse effects of these childhood experiences, then they would have information and strategies to help increase their self-awareness. Results were measured through qualitative analysis utilizing pre and post surveys, pre and post interviews, and observations. These results suggested an increase in self-awareness.

ACKNOWLEDGEMENTS

I am most grateful to my Lord and Savior, Jesus Christ, for inviting me to start this amazing doctoral journey at United Theological Seminary. From start to finish the Lord has been my steady Guide, my Encourager, and my ever-present Rock. I also thank God for allowing my path to cross and connect with so many God-honoring peers, especially those in my Pastoral Care and Counseling cohort.

The gratitude owed to those in the Pastoral Care and Counseling cohort, both past and present, could never match the valuable roles they played in my spiritual, personal, and academic growth. It was through their unconditional love, acceptance, and encouragement that I became even more determined to stay the course. Their suggestions, probing questions, and their God-given wisdom motivated me to further grapple with the biblical and theological topics I had chosen as foundational to my project. I am especially thankful for my peer associates, Elder/Minister of the Gospel, Kimberly Renee Johnson, and Pastor Mbanona Andrianirina Tiandray who faithfully journeyed with me from the very beginning. I credit my cohort mentors, Dr. Thomas L. Francis, Dr. Sharon Ellis Davis, and Dr. Jonathan McReynolds, and my faculty consultant, Dr. Jerome P. Stevenson, for creating the safe and supportive environment that was the hallmark of our cohort. Their love and dedication to the Lord, as well as their commitment to excellence generously overflowed into my life not only as a student and minister, but as a fellow

human being. I will never forget their wisdom-filled advice and how they challenged me to always “dig deeper.”

I could not have asked for a more helpful and skilled professional and administrative team as the one I was blessed to have at United. From those who taught during the Intensives to those who helped with technical challenges and other logistics, I remain grateful. I am particularly thankful for Dr. Harold Hudson whose leadership role in the doctoral program was unmatched. In fact, he played a major role in my willingness to explore a terminal degree generally and at United specifically. His “can do” attitude was contagious. It was that attitude that led me to accept the challenge that God had clearly used him to lay before me. Once the challenge was accepted, the Lord identified additional individuals to support me along the way.

Special gratitude is extended to the following professional associates for the unique roles they have played in my journey: Rev. Dr. William H. Curtis, my pastor who has continued to encourage me through his words, as well as his impactful sermons that often seemed tailor-made for what I was dealing with at the time; Rev. Dr. Lori D. Spears, who like Dr. Hudson, helped to plant the seed in my spirit to continue my education. In addition, her editing expertise has provided an invaluable service in helping me to meet United’s compliance requirements; and last but not least, Dr. Taunya Marie Tinsley, the Clinical Director of the Mt. Ararat Counseling Center. She skillfully and compassionately painted the vision—the “why” and the “what” behind pursuing my Doctor of Ministry degree—so I could literally run with it. She has journeyed with me from the beginning. To Dr. Sheila Johnson-Hunt and Rev. Dr. Lamar Lee, also professional associates, your labor of love in the Lord is much appreciated. I am also

thankful for my context associates, Dr. Crystalline Barger, Minister Rosilynn Lane-Gilliard, Rev. James Lee, Rev. Madeline Sample and Deacon Kathleen Hunt, who along with many of the professional associates, played important roles in the actual project implementation phase.

My project context, Mount Ararat Baptist Church, certainly deserves acknowledgement for demonstrating to me personally that it is “the ministry that cares.” In addition to Pastor Curtis’s words of encouragement and prayer at our opening workshop session, special gratitude is also offered to the Office of the Pastor and the Communications Ministry for helping to advertise the two-part workshop sessions. These efforts were fruitful in recruiting participants and helping to make them feel at ease from the very beginning. I am grateful to all the women who chose to attend the workshop sessions in response to our recruitment efforts. In addition to the professional associates who made presentations, prayed, or facilitated at one of the workshop sessions, I also appreciate the words spoken into the lives of the workshop participants by Ms. Joanne Arroyo, Licensed Professional Counselor and Minister Pamela Watkins, R.N.

Finally, I must recognize the professional printing services of the Pennsylvania School for the Deaf whose students helped to design and print my workshop flyers. This was such a serendipitous experience. Since I spent most of my professional career providing services to individuals with disabilities, it seemed fitting that such a school would play a vital part in my doctoral journey.

DEDICATION

To Minister Lawrence “Larry” Drew Hubbard, my late husband and faithful journey mate of thirty-two years—loving father, sibling, and dedicated educator, I thank God for his legacy. He was my best friend, the love of my life, and my spiritual covering. Although I miss Larry beyond words, I am grateful that his godly wisdom, love, and unwavering support remain firmly planted in my heart.

Since my project had its roots in my early childhood experience of growing up with a father who struggled with alcohol abuse, I am also dedicating this work to my late parents, Robert, and Elnora Head. Even with the hardships they faced during my childhood years, I never doubted their love for my brother and me, nor for each other. This project caused me to take an even closer look at those times. I have come to believe that they both did their best with what you had during those difficult times. I am grateful that they did not allow their life story to end without experiencing God’s redemptive power and love. I praise God to this day for their resilience and how much their lives were turned around on so many levels. God purposed that we would have many years together as a restored family who was set free from the grips of alcoholism. I thank my parents for their example of steadfast faith in God and for showing me that absolutely nothing was too hard when it was committed to the Master’s hand.

To my adult sons, Lawrence Alim Davis, and Jamar Rashaan Hubbard, I love you to life. I pray continuously for you to become all that God has purposed you to be. As

your journeys progress, may you build upon the foundation that has been laid for you.

Keep being strong and God-fearing examples for your own children as they navigate this ever-changing world. May you also be encouraged by the steps I have taken in this season of my life, being assured that it is never too late to pursue your own dreams and goals. Thank you for being there for me and for spurring me on in my doctoral process.

To my grandchildren and great-grandchildren whose world is already quite different than the one your parents and I grew up in, know that God loves you and is with you. No matter how much the world around you changes, God will never change. Count on God to lead and guide you all along the way. I love and appreciate all of you and know that you will continue to make your parents proud.

Having been blessed to know most of my own grandparents and great-grandparents, I also dedicate this work to them. I am grateful for how they exemplified their love of God before me and were always willing to share their stories of God's faithfulness in the challenging times they often had to endure. I wish I had carved out even more time to sit at their feet.

To all my other family members and friends, both near and far, know that I love and appreciate you and thank you for your encouragement and prayers.

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ABBREVIATIONS

ACEs	Adverse Childhood Experiences
ACOA	Adult Children of Alcoholics (the organization)
MABC	Mt. Ararat Baptist Church.
MACC	Mt. Ararat Counseling Center
WCTU	Woman's Christian Temperance Union

You are as much serving God in looking after your own children, training them up in God's fear, minding the house, and making your household a church for God as you would be if you had been called to lead an army to battle for the Lord of Hosts.

—Charles H. Spurgeon

INTRODUCTION

Children who are raised in households where parental alcohol abuse is prevalent can be adversely affected, many well into adulthood. Often referred to as adult children of alcoholics, it is estimated that one in five adults in the United States have lived with a relative, typically a parent, who abused alcohol or other substances while they were children.¹ Although research on adult children of alcoholics “is in its infancy, many studies suggest that a variety of differences exist between children of alcoholics and children of non-alcoholics, and these differences occur at all ages. They may include such characteristics as higher levels of depression and anxiety, generalized stress and low self-esteem.”²

Due to the limited research, it is unlikely that a significant percentage of adult children of alcoholics, including those within my ministry context, are aware of the common links between these early childhood experiences and aspects of their adult lives. Mt. Ararat Baptist Church and its surrounding area was designated as my ministry context for this project. The Mt. Ararat Counseling Center served as the vehicle through which the project would be implemented. Since the overall problem relates to the absence

¹ American Academy of Adolescent Psychiatry, “Facts for Families: Children of Alcoholics,” American Academy of Adolescent Psychiatry, https://www.aacap.org/AACAP/Families_and_Youth/Facts_for_Families/FFF-Guide/Children-Of-Alcoholics-017.aspx.

² Enoch Gordis, “Children of Alcoholics: Are They Different?,” National Institute on Alcohol Abuse and Alcoholism, <https://pubs.niaaa.nih.gov/publications/aa09.htm>.

of sufficient awareness, my formal hypothesis focused on this need and anticipated that if adult children of alcoholics, specifically adult females, attended a two-day psychoeducational and biblically based workshop on the adverse effects of their early childhood experiences, then they would be equipped with both information and strategies necessary to increase their self-awareness. It was critical to incorporate a biblical and spiritual component within their workshop experience to create space for God to minister to them on a personal and intimate level. Also, it was accepted that although the participants shared a general childhood experience, the intensity and duration of each participant's specific family dysfunction varied. The degree to which these early childhood experiences were impacting each participant's adulthood was unique and varied as well.

The hypothesis was measured through qualitative analysis utilizing pre and post surveys, pre and post interviews, and observations during both workshop sessions. It was originally anticipated that the workshop sessions would be held at the church, but due to the COVID-19 pandemic, they were conducted using the ZOOM platform. Surprisingly, there was no evidence of this negatively impacting the overall quality of the project.

This project has been undergirded by extensive foundational work that was integral to its rationale, its design and content, and its anticipated outcomes. The specific foundational areas were biblical, historical, theological, and interdisciplinary.

The biblical foundation was based on Genesis 9:18-29 which represents the first recorded episode of drunkenness in scripture. In the New Revised Standard Version (NRSV) it reads:

The sons of Noah who went out of the ark were Shem, Ham and Japheth. Ham was the father of Canaan. These three were the sons of Noah; and from these the

whole earth was peopled. Noah, a man of the soil, was the first to plant a vineyard. He drank some of the wine and became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, 'Cursed be Canaan; lowest of slaves shall he be to his brothers.' He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave. May God make space for Japheth and let him live in the tents of Shem; and let Canaan be his slave.' After the flood Noah lived three hundred fifty years. All the days of Noah were nine hundred fifty years; and he died.

Noah's drunkenness rendered him incapacitated and compromised, although there is no mention in the passage that Noah was an alcoholic. However, it can be said that this one episode of Noah's God-dishonoring drunkenness, his unrestrained intemperance, and his lack of personal and parental responsibility adversely impacted others, particularly his family. As it relates to the ministry project, for those who were raised in households where they were exposed to multiple episodes of drunkenness, the negative impact on their lives (and the lives of their families) is undeniable. The good news is that because God is sovereign, it was still possible for the redemptive plan for humanity, and other positive outcomes, to prevail despite Noah's indiscretion. As it was in the time of Noah, it is still possible today for God's plan to prevail in the individual lives of His people—even for those who had endured multiple episodes of parental drunkenness.

The historical focus for this project was the Woman's Christian Temperance Union (WCTU) movement, initiated in Cleveland, Ohio in 1874. Nineteenth century women had become increasingly concerned about the devastating effects alcohol abuse was having on their families and society. The WCTU was instrumental in the ratification of the Eighteenth Amendment (Prohibition) on January 16, 1919. However, it was

repealed on December 5, 1933, with the passage of the Twenty-First Amendment due to political, economic, and other societal pressures.

From a project standpoint, it was important to acknowledge that alcohol abuse had been a historical problem. There was a widespread belief that women and children suffered disproportionately and were often the victims of spousal and child abuse, poverty, and disregard of their human rights. Alcohol abuse continues to be a growing epidemic today. The psychoeducational nature of this project aligned well with one of the WCTU's primary goals of "offering comprehensive and objective educational programs about alcohol, e.g., its long-term effects, its impact on children, physical and emotional side effects, addiction, and even how to drink responsibly."³

The theological foundation concentrated on the Theology of the Family, as well as pertinent aspects of the Social Gospel. Since my project focused on the short and long-term adverse effects of alcohol abuse on the family, especially children, it seemed appropriate to explore the family from a theological point of view. The views of notable theologians were investigated with emphasis on parent-child relationships. Most of them viewed parental responsibility as a key element in maintaining functional families that honored God and aligned with theological principles. This was significant in that it magnified how the lack parental responsibility could negatively affect children of alcoholics well into adulthood. In addition to the theological views offered, the societal effects on the family could not be disregarded. Since families do not exist in a vacuum, some consideration had to be given to the context within which families, especially Black

³ Albion R. King, "The Temperance Movement Today," *The Christian Century* 78, no. 10 (1961): 301.

and poor families, had to function. For this reason, some elements of the Social Gospel, Black or Liberation Theology and Womanist Theology were explored.

The interdisciplinary foundation drew upon the field of psychology, specifically the theory of Adverse Childhood Experiences (ACEs). There are ten ACEs categories which include: abuse (physical, emotional, and sexual); neglect (physical and emotional), and household dysfunction (households with mental illness, domestic violence, parental divorce/separation, substance abuse or incarceration). The ACEs theory aligned well with my project since substance abuse was one of the categories of family dysfunction. That one category has been known to increase the likelihood of other ACEs categories being involved in that individual's life.

This introductory section has provided a high-level overview of my ministry project and the foundational areas on which the project has been informed. Chapter One, Ministry Focus, will provide more specific information regarding the ministry context, my pastoral care and counseling qualifications, my life experiences as an adult child of an alcoholic, and the components of the ministry project.

CHAPTER ONE

MINISTRY FOCUS

The overall purpose of this chapter is to not only define the elements which have shaped the basis for this project, but to demonstrate how these elements interconnect. In order to accomplish this, three primary objectives have been established.

The first objective is to describe my ministry skills and interests, as well as any relevant personal life experiences, and their relationship to the needs of the context. My educational training as a Licensed Professional Counselor, my ministerial training and service, as well as my long-term experience in the counseling field was used in developing and implementing this self-awareness project. Additionally, my own personal experience of being raised in an alcohol-abusing home brought a very practical and hands-on perspective to the project. Recognizing that I am also an adult child of an alcoholic, with shared experiences, was an advantage in establishing authentic connections with project participants.

The second objective is to describe how my ministry skills, interests and personal life experiences formed the basis for this project. By applying my professional and ministerial skills, as well as being exposed to the childhood trauma of paternal alcoholism, I was able to build a solid project foundation, develop relevant project components, and implement the project with professionalism, pastoral care and empathy. In recognizing my limitations, I also entered the project with great dependency on the

power of the Holy Spirit to help transform the hearts and minds of the participants. I invited the Holy Spirit to continue to do the same in me.

The third objective is to offer a general description of the project theme, hypothesis, and a preliminary plan of implementation. From the beginning, the plan was to use a workshop format, combining practical tools, strategies, and biblical principles, for self-reflection and transformational purposes. It specifically focused on increasing self-awareness of how childhood exposure to adult alcohol abuse may be impacting the mental, physical, emotional and the spiritual well-being of the participants.

The National Council on Alcoholism and Drug Dependence views drug and alcohol abuse as “a family disease that stresses the family to the breaking point, impacts the stability of the home, the family’s unity, mental health, physical health, finances, and overall family dynamics. Normal routines are constantly interrupted by unexpected or even frightening kinds of experiences.”¹ Children who grow up in this environment often become adults who remain impacted by these dysfunctional early life experiences. Commonly referred to as adult children of alcoholics, they are more susceptible to certain emotional, physical, and mental challenges. In fact, the National Association for Children of Alcoholics considers them “as having an adjustment reaction to familial alcoholism which is recognizable, diagnosable and treatable.”² If they have not determined the possible connection between their traumatic childhood experiences and many of their

¹ National Council on Alcoholism and Drug Dependence (NCADD), “There is Hope, There is Help, There is Healing,” National Council on Alcoholism and Drug Dependence (NCADD), <https://www.ncadd.org/index.php/family-friends/there-is-help/family-disease>.

² Herbert L. Gravitz and Julie D. Bowden, *Recovery: A Guide for Adult Children of Alcoholics* (New York, NY: Simon and Schuster, 1985), 7.

current challenges as adults, then there is a need for education and self-awareness training. This need formed the basis for my ministry project.

Context

My context for this project was Mt. Ararat Baptist Church in Pittsburgh, Pennsylvania, with the Mt. Ararat Counseling Center serving as the core area of implementation. The church can be described as a mega-church with approximately 13,000 individuals contained in its 2014 census report. Included in this number are adults and children.³ The senior pastor, Rev. Dr. William H. Curtis views the church as a caring community. Prominently displayed on the church's website is this message of caring: "Throughout its [110-year] history, Mt. Ararat Baptist Church has been blessed with talented Christians and great servants who have rendered outstanding services to the church. Although some are no longer with us, we should always remember to be grateful for those sacrifices which have given us the mighty 'Mount' of today."⁴ The counseling center has taken much care to tailor its ministry services to not only the needs of its congregants, but to the needs reflected in its surrounding communities.

The Mt. Ararat Counseling Center carries the same theme of providing caring and professional counseling services to those affiliated with the church and to the community at large. Its website features its foundational scripture located in Colossians 3:23, ESV, which states, "Whatever you do, work at it with all your heart, as working for

³ Mr. Ararat Baptist Church, "Census Report Database," Mt. Ararat Baptist Church, <http://www.mt-ararat.org/>.

⁴ Mt. Ararat Baptist Church, "About Us," Mt. Ararat Baptist Church, <https://www.mt-ararat.org/>.

the Lord, not for men.”⁵ It goes on to say, “As a ministry of Mt. Ararat Baptist Church, we also believe that God wants His people to create an environment of care. The ministry of this church, and the ministry of the counseling center take each individual member’s care and the care that its members provide to the city as its top priority.”⁶ Like the church, the counseling center also serves a diverse population of individuals who present with a wide spectrum of diagnoses. Culturally competent, Masters level counselors, some of whom are Licensed Professional Counselors (LPC’s) through the Commonwealth of Pennsylvania Department of State, Bureau of Professional and Occupational Affairs, provide most of the counseling services to individuals, couples, families, and groups. The counseling center is also equipped to provide supervisory services to master’s level counseling interns in partnership with various colleges and universities.

The Mt. Ararat Counseling Center, spearheaded in large part by Dr. Taunya M. Tinsley and Rev. Dr. William H. Curtis, Pastor, was officially launched on September 1, 2009. In addition to an extensive congregational needs’ assessment, Dr. Tinsley and Pastor Curtis examined the feasibility of in-house mental health services. “Recently, there has been an increased awareness and respect for the role of religion and spirituality in the lives of clients and in the role of counselors as they assist clients.”⁷

The Mount Ararat Baptist Church Counseling Services Needs Assessment was a necessary first step in better defining the “mental, physical and spiritual health needs of

⁵ Biblical citations within the document are from the New Revised Standard Version unless otherwise stated, Colossians 3:23.

⁶ Mt. Ararat Baptist Church, “MACC-Mt. Ararat Counseling Center,” Mt. Ararat Baptist Church, <https://www.mt-ararat.org/>.

⁷ M. G. Constantine et al., “Addressing Spiritual and Religious Issues in Counseling African Americans: Implications for Counselor Training and Practice,” *Counseling and Values* 45, no. 1 (2000): 28-38.

culturally and racially diverse church congregations” like that of Mt. Ararat.⁸ The assessment was administered to 218 adults ages eighteen and up in 2008. Of these participants, 71% were female, 92% identified as African American or Black and the average age was forty-five point eight. To ensure that the assessment was holistic in nature it focused on four primary areas: (1) spiritual background, beliefs, and practices; (2) seriousness and nature of counseling needs; (3) barriers both within and outside the church to accessing appropriate mental health services; and (4) demographic information (gender, age, race, education, relationship status, etc.).⁹

The assessment results clearly supported the need for in-house professional counseling services. Highlights included the following:

- Over 98% saw a connection between spiritual health, physical health, and mental health.
- Although 46% of the participants had never received counseling services, 87% said they would consider it.
- The main mental health issues reported were anxiety (60%), depression (55%), stress (66%), and grief (46%).
- Rated as a ‘less serious problem’, ‘a problem’ or ‘a serious problem’ were money issues (80%), career planning/development (55%), relationship issues (53%), self-esteem (41%), sadness (45%), and sleep disturbance (50%).¹⁰

The results of the 2008 assessment, coupled with the scholarly research conducted, shaped the framework and the service focus for the counseling center. The established target clientele included (and still includes) “individuals, couples, families, and groups

⁸ Taunya Marie Tinsley and William H. Curtis, “A Counselor and a Pastor’s Collaborative Effort to Develop a Culturally Appropriate Counseling Center Within a Predominately African American Church,” *Journal of the Pennsylvania Counseling Association* 10, no. 1 (Winter 2009): 33-47.

⁹ Tinsley and Curtis, “A Counselor and a Pastor’s Collaborative Effort,” 33-47.

¹⁰ Tinsley and Curtis, “A Counselor and a Pastor’s Collaborative Effort,” 33-47.

across the lifespan (i.e., children, adolescents, adults, and older adults). Furthermore, counseling services were to be extended to members of the congregation, to other church congregations, to members of the East Liberty area of Pittsburgh, and to members of the greater Pittsburgh Community.”¹¹

The primary counseling services include individual counseling, marriage and family therapy, couples counseling, group counseling, psycho-educational workshops, and advocacy. In large part mirroring the results of the assessment, common concerns have included: depression, anxiety, stress, abuse, alcohol and substance abuse, relationship issues, family issues, grief and loss, crisis support, self-esteem and identity development.¹²

When the Mt. Ararat Counseling Center was established in 2009, it was housed in the lower level of the church. However, due to the establishment of the offsite Mt. Ararat Community Activity Center, the counseling center moved from the lower level of the church to the activity center in 2018. However, after one year, it moved back to its original location at the church and was provided with dedicated office space.

The location of the context is in Western Pennsylvania, Allegheny County. Allegheny County has 139 municipalities with a population of 1,223,338 (White: 987,932; Black: 158,779; Asian: 43,520). The race most likely to be in poverty in Allegheny County is Black, with 31.34% below poverty.¹³ The context is also in

¹¹ Taunya Tinsley, “MACC Services: Mt. Ararat Counseling Center-the Center that Cares,” Mt. Ararat Baptist Church, <https://www.mt-ararat.org/ministries/counseling-center-macc/macc-services>.

¹² Tinsley, “MACC Services,” <https://www.mt-ararat.org/ministries/counseling-center-macc/macc-services>.

¹³ U. S. Census, “Quick Facts,” <https://www.census.gov/quickfacts/fact/table/alleghenycountypennsylvania/>.

Pittsburgh, Pennsylvania. In 2016, it had a population of 303,624 (65% White; 22.5% Black; 5.6% Asian; and the remainder “Other”).¹⁴

The context is situated in East Liberty/Larimer. Larimer is slightly north of East Liberty and was originally settled by Italian immigrants. As socio-economic and demographic changes began to take place in the 1980s, including the escalation in gang and drug violence, many of the original Italian families left the area. Not much economic or cultural development has taken place in Larimer since that time.¹⁵

Noteworthy is the fact that the church and counseling center are specifically located within a region of Pittsburgh that is experiencing significant gentrification. Once called East Liberty, the commercial area is now referred to as East End. With this name change has come other significant geographic changes like the building of high-end condos, the influx of upscale shops, and restaurants. “An economic boom is transforming East Liberty, but older residents and businesses say higher rents and gentrification are forcing them out. In many ways, East Liberty has been a victim of its own success.”¹⁶

From a demographic perspective, while Mt. Ararat Baptist Church is a predominately Black church, it is important to note that these Black members or attendees are not monolithic in terms of the neighborhoods from which they come. Some are from the inner-city and live relatively close to the church, while others live in the

¹⁴ City Data, “Pittsburgh, Pennsylvania,” <http://www.city-data.com/city/Pittsburgh-Pennsylvania.html>.

¹⁵ Blueprint Communities, “Community Profile: Neighborhood of Larimer, City of Pittsburgh, Allegheny County,” 2005, <http://www.blueprintcommunities.com/pa/locations/profiles/Larimer%20FINAL.pdf>.

¹⁶ Andy Sheehan, “Plan Unveiled to Combat East Liberty Gentrification,” *Pittsburgh CBS Local*, August 24, 2018, <https://pittsburgh.cbslocal.com/2018/08/24/plan-unveiled-combat-east-liberty-entrification/>.

suburbs or other remote locations. There are 7,515 active members who followed the formal membership process. The average age of all members listed on the roster is thirty-nine. The largest group, which represents 51% of its membership, is made up of individuals between the ages of thirty-one to sixty-five. Adolescents and young adults between the ages of sixteen to thirty, represent 27% of the membership with adolescents and young adults, ages eleven to twenty, comprising 12% of the membership. Children ages six to ten represent one percent of the membership while the older adults, sixty-six and up, represent seven percent of the membership.¹⁷ For project purposes, females eighteen and over will be the primary target group.

The Mt. Ararat Counseling Center tracks service information and the types of clients receiving these services. The most recent report available is its Annual Report of 2014.¹⁸ The counseling center endeavors to function as an inclusive ministry, not only in terms of the clients served, but also in its willingness to involve interested church and community members to serve in appropriate capacities. The counseling center has also conducted psycho-educational groups in areas like grief, overeating, youth issues and others. These offerings have broadened the scope of our services. My self-awareness project was offered as psycho-educational workshop.

The MACC Annual Report of 2014 states that, “200 culturally diverse individuals, couples, families and group members across the lifespan” were served that year.¹⁹ The following presenting issues were the most common: depression, anxiety,

¹⁷ Mount Ararat Baptist Church, “Census Report Database,” <http://www.mt-ararat.org/>.

¹⁸ “MACC Annual Report,” presented at MABC Church Festival, December 16, 2014.

¹⁹ “MACC Annual Report.”

stress, abuse, interpersonal, relationship issues, crisis support, grief, self-esteem, career planning, life skills development, retirement, identity development and alcohol and substance abuse.²⁰

The context has many strengths. As a longstanding ministry, the church stands on the shoulders of church leaders and pastors who have valued the inerrancy of the word of God. This has continued under the current capable leadership of Rev. Dr. William H. Curtis, who also has a steady hand on the pulse of the culture. Being a multi-generational ministry has infused the church with diverse perspectives and ministries. For those who desire to serve, it offers a variety of ministry opportunities both within the church and beyond its four walls. Although the church has maintained many traditions, it has not been so tethered to tradition that it fails to embrace new ideas and practices.

Both the church and the counseling center have demonstrated sensitivity to the personal, cultural, and psycho-social needs of not only the church community, but the community at large. Due to the diversity and magnitude of the needs, both entities may find value in collaborating even more in showcasing the availability of counseling services and the periodic psycho-educational offerings.

Ministry Journey

From a personal standpoint, I was born over seventy years ago to Robert and Elnora Head, lifelong Pittsburghers. They were twenty-one and twenty years old respectively at the time of my birth. Neither of my parents had brothers or sisters, but there were grandparents and great-grandparents who were extremely valuable to our

²⁰ “MACC Annual Report.”

family. I have one brother, Robert, who is six years younger than me. Like many Black families at that time, we lived below the poverty line and resided in public housing. Elmore Square, known as “the projects” or “brick city,” was in the lower Hill District of Pittsburgh. Neither of my parents were professional at that time, but they were practical and loving people who did their best to handle the relentless pressures of being poor and Black. Sadly, they did not always manage these pressures very well, especially my father. He was an alcoholic.

By the age of ten, I knew why my mother rarely smiled even though she was a beautiful woman. It was because of my father’s drinking. He was a gifted pianist and organist who began playing at many of the Hill District clubs in his late teens. We had a used piano at home, and I remember him banging loudly and furiously on it when he was drunk. It was scary! His alcoholism brought major dysfunction and hardship to our family—financially, emotionally, and physically. I was asthmatic as a child and had regular attacks, especially when my parents argued. My father, who was an otherwise kind and loving man, lost these qualities when he drank. As a child, I did not understand that he had a relentless disease and was trying to battle his own demons. My brother and I, who shared a room, simply tried to handle the turmoil. It was terrifying being awakened in the middle of the night by shouting, slamming doors, and loud bumping and thumping behind my parents’ locked bedroom door. As the big sister, I was often hurled into the role of peacemaker for my parents and protector of my crying baby brother. Those were not healthy roles for a child, and I was placed in them often. It was impossible trying to bring control to a situation that was so out of control. Even to this day, I do not deal well with chaos, confusion, or hostile verbal conflict.

My parents had many failed attempts to reconcile over the years, all the way up to my young adult years. My father went through drug and alcohol rehabilitation many times. This took him away from the home for months at a time. He would remain sober for a short season, only to return to the bottle which had him bound. His relapses were extremely painful to our family. The “Dr. Jekyll-Mr. Hyde” rollercoaster planted deep feelings of abandonment, mistrust, and resentment in me. In my father’s absence, my mother would embrace her single parenting role and did the best she could to encourage my brother and me to strive for better lives.

As the years went by, this pattern continued, but it all ended when my father self-admitted to an inpatient Christian-based rehabilitation program. He stayed there for over a year. I still have one of the loving and conciliatory letters he sent me. He remained sober for over twenty years, with God helping him, until he died of lung cancer in 1988. By this time, my husband and I had accepted Christ, so we had enough spiritual maturity to rejoice in our grief that my dad was now in the presence of the true and living God. We were also equipped to minister to my mother whose grief was deep.

My family’s testimony is filled with undeniable evidence of God’s grace, mercy, and redemptive power. My father’s sobriety and rededication of his life to Christ was a miracle! God had even opened the door for him to retire from the PA Department of Welfare as a beloved supervisor. Even my mother had enjoyed an amazing career as a master’s level Social Worker prior to her retirement and death in 1992. Despite all the positive ways the Lord had moved in my family’s life, the negative impact of my early childhood experiences lingered well into adulthood. I once heard someone say, “Adult children of alcoholics are *infected* as children and *affected* as adults.” I am sure this varies

by degree as some adults experience little impact at all, while others carry the heavy burden of these traumatic childhood experiences for many years. I believe I fall somewhere in the middle of these extremes. As I contemplate my own childhood experiences with paternal alcoholism, I personally embraced the designation—adult daughter of an alcoholic. This intimately connected me with the participants whose lives I believe my project impacted.

Prior to project implementation, I had planned to attend at least two Adult Children of Alcoholics (ACOA) support group sessions, but due to the pandemic, this was not possible. However, on April 10, 2019, I had an opportunity to meet with James Milholland, MSCP, at our counseling center. He was associated with the formal ACOA Chapter at Eastminster Church. This church is also located within my contextual geographic area of East Liberty. The two-fold purpose of the meeting was first and foremost to determine if there would be any personal benefit in my attending his support group meetings. Secondly, I wanted to confirm if experiencing the process first-hand as a participant would help me to develop a deeper perspective on some of the real-life challenges these adults often face. After our discussion, I concluded that it would likely have value both personally and project-wise, but it did not materialize as previously stated. While the ACOA had its own curriculum and resources, the workshop curriculum was developed with minimal reliance on their actual materials.

My educational and professional development intertwines with the personal life experiences I have shared. Educationally, I earned a Masters in Rehabilitation Counseling from the University of Pittsburgh in December 1971. I have been a Licensed Professional Counselor through the State Board of Social Workers, Marriage and Family Therapists

and Professional Counselors since 2004. I am also a Licensed Creation Therapist which enables me to assess inborn traits through temperament analysis. It is a Christian-based assessment, so the report is prepared from this perspective.

From a ministry preparation standpoint, I accepted Christ as my personal Savior August 16, 1987, at The Lord's Church, Monroeville, Pennsylvania. Shortly after, my husband and I attended two years of basic Bible study at a local church-affiliated Bible school. I continued to serve in various capacities while there, including teaching in women's ministry and serving on the church's advisory board along with my husband. We joined Mt. Ararat Baptist Church in 2002. There, we both began teaching Sunday school in 2004. As my husband was pursuing his ministerial license, he was diagnosed with cancer in 2008 and went home to be with the Lord on March 15, 2011. It was one of the most devastating seasons of my life. God kept me strong and continued to open doors for additional ministry assignments—including accepting my call to the ministry in 2013. I have also served as a facilitator for Mt. Ararat's Small Cell Group Bible Study since its inception in 2014.

From 2013 until I received my minister's license in August of 2018, I obtained vocational ministry training at Mt. Ararat Baptist Church under Rev. Sharon Dennard, then Director of Christian Education and Rev. Dr. William H. Curtis, Senior Pastor. From September 2017 to December 2018, I was enrolled in and successfully completed the Pre-Doctoral Program at United Theological Seminary (UTS). I started the Doctor of Ministry Program in January 2019. To supplement my ministerial education, I have attended numerous seminary-sponsored workshops and conferences over the years including the Hampton Ministers' Conference in Hampton, Virginia.

My personal experiences as a woman during various seasons of my life positioned me strategically to minister primarily to women. I have been a single mother, a daughter of a single mother, a young, unsaved wife, a divorcée, a remarried wife with a child—unsaved and saved, a widow, and now a single Christian woman. Without even searching, God opened specific doors in women’s ministry both inside and outside the faith community.

Secularly, I taught and counseled single mothers and displaced homemakers at a local community college. This five-week program focused on transformative learning to encourage self-sufficiency. The curriculum included personal development areas like self-awareness, self-esteem building, assertiveness training, and many other areas that seem to connect to some of the challenges faced by adult children of alcoholics, especially women.

Growing up as a painfully shy girl and young woman was a non-issue for God. God has provided numerous opportunities for me to speak publicly, primarily at women’s functions on subjects like forgiveness, revenge, godly relationships, and self-worth. Preaching is the newest and most challenging addition to my public speaking assignments.

In addition to teaching, preaching, and presenting at women’s functions, I have been part of the Counseling Ministry at Mt. Ararat for almost ten years, focusing on couples and single women. I did secular counseling for over forty years, primarily serving individuals with mental and physical disabilities. With my childhood exposure to paternal alcoholism, as well as my counseling training and program development experience, I co-developed and secured non-profit status for “Pathway to His Promises,”

a Christian-based drug and alcohol re-entry program for men and women being discharged from treatment. I had an opportunity to be the pilot transitional counselor for a Christian female who was moving from the treatment phase to the re-entry program I had helped to develop.

I anticipated that my experience in management and as an entrepreneur would also be an asset in developing, marketing, implementing, and evaluating my project. These secular skills were critical in managing my disability management company for almost ten years. God used my company to build my faith, confidence, writing skills, presentation skills, networking ability, and my God-dependency. This was a significant training ground for my growth as an individual and as a Christian.

The last significant skill I brought to the project was my writing. I am constantly striving to become an even better writer. I have contributed numerous articles to Mt. Ararat's Christian lifestyle magazine, *The Mount*. My most significant writing achievement was publishing my first novel in 2016. The book, *Not Off the Hook at 491: When Unforgiveness Feels as Natural as Breathing*, came about after taking a fictional writing class online in 2010. The class was initially intended to be a form of therapy for me during my husband's illness, but God had another plan. Writing this book helped me to work through the unknown forgiveness issues I had buried concerning my father.

When considering my skills, ministry preparation and participation, educational background, and personal life experiences, I believe they strongly supported many components of the project.

Develop the Synergy

According to the 2018 “Alcoholism in Pennsylvania” report, “Within the United States, alcohol and substance abuse is a growing epidemic. It is estimated that approximately 18 million adults struggle with alcohol abuse.”²¹ The National Association for Children of Alcoholics, estimates that “approximately 30 million children are born to alcoholic parents.”²² The prevalence of individuals who make up the adult children of alcoholics population is also significant. According to the American Academy of Child and Adolescent Psychiatry, “One in five Americans have lived with an alcoholic relative while growing up.”²³ Additionally, even though “research on ACOA’s is in its infancy, many studies suggest that a variety of differences exist between children of alcoholics and children of non-alcoholics and these differences occur at all ages.”²⁴

While Adult Children of Alcoholics (ACOA) is an organizational title, it is also used to describe the affected population who may or may not be formally connected with the organization itself. As shared earlier, the project used the organization as one of many resources, but not as a partner in implementing the project. The primary reasons included their general use of “higher power” language, their support group meeting structure, and their use of formalized steps, much like Alcoholics Anonymous. My goal was to develop

²¹ Kylah Strohte, “Genetics: Does Alcoholism Run in the Family?” Addicted to Alcohol, <https://addictedtoalcohol.com/information/genetics-alcoholism-family/>.

²² L. Eigen and D. Rowan, “A Methodology and Current Estimate of the Number of Children of Alcoholics in the United States,” Mental Help, <https://www.mentalhelp.net/parenting/what-happens-to-children-of-alcoholic-parents/>.

²³ American Academy of Adolescent Psychiatry, “AACAP’s Facts for Families,” American Academy of Adolescent Psychiatry, https://www.aacap.org/AACAP/Families_and_Youth/Facts_for_Families/FFF-Guide/Children-Of-Alcoholics-017.aspx.

²⁴ National Institute on Alcohol Abuse and Alcoholism, “Children of Alcoholics? Are They Different?” <https://pubs.niaaa.nih.gov/publications/aa09.htm>.

my own curriculum incorporating Mt. Ararat focus areas, principles of group dynamics, biblical principles, teaching and facilitating.

Being international, ACOA has been valiant in its attempts to address many of the needs of this population, primarily through support group meetings and education.

It was in 1978 that the name, Adult Children of Alcoholics, emerged. The organization itself began with a group of Alateens who eventually became young adults and wanted a program more specific to their needs and issues of concern. Soon a recovering alcoholic who was a New York Stockbroker, joined the group. He had also grown up in an alcoholic home and noticed a set of behaviors that, in his observation, were common to himself and others. He listed 14 traits or characteristics that have lovingly become known as ‘The Laundry List’.²⁵

When I first reviewed the following list, I recognized some characteristics that have been operating to varying degrees in my own life:

The Laundry List – 14 Traits of an Adult Child of an Alcoholic

1. We became isolated and afraid of people and authority figures.
2. We became approval seekers and lost our identity in the process.
3. We are frightened by angry people and any personal criticism.
4. We either become alcoholics, marry them or both, or find another compulsive personality such as a workaholic to fulfill our sick abandonment needs.
5. We live life from the viewpoint as victims and we are attracted by that weakness in our love and friendship relationships.
6. We have an overdeveloped sense of responsibility, and it is easier for us to be concerned with others rather than ourselves; this enables us not to look too closely at our own faults, etc.
7. We get guilt feelings when we stand up for ourselves instead of giving in to others.
8. We became addicted to excitement.
9. We confuse love and pity and tend to “love” people we can “pity” and “rescue.”

²⁵ Elene Loecher, “What does it Mean to be an Adult Child of an Alcoholic?” Hazel Betty Ford, <https://www.hazeldenbettyford.org/articles/loecher/adult-children-of-alcoholics>.

10. We have “stuffed” our feelings from our traumatic childhoods and have lost the ability to feel or express our feelings because it hurts so much (Denial).
11. We judge ourselves harshly and have a very low sense of self-esteem.
12. We are dependent personalities who are terrified of abandonment and will do anything to hold on to a relationship in order not to experience painful abandonment feelings, which we received from living with sick people who were never there emotionally for us.
13. Alcoholism is a family disease; and we became para-alcoholics and took on the characteristics of that disease even though we did not pick up the drink.
14. Para-alcoholics are reactors rather than actors.²⁶

Increasing self-awareness was the primary thrust of my project. The Substance Abuse and Mental Health Services Administration (SAMHSA) supports counselors’ and therapists’ attempts to promote self-awareness but stresses the need for them to be “Trauma-Informed.” A trauma-informed and resilient approach is one where communities, organizations, programs, and systems: (1) realize the impact of trauma and understand potential paths to recovery; (2) recognize the signs and symptoms of trauma in individuals, families and groups; (3) respond by integrating the knowledge about trauma into policies, procedures, and practices; (4) resist practices that could cause more harm.²⁷ Even though this ministry project was not long-term, I still believe these considerations were critical regardless of the level and duration of service.

This self-awareness project uncovered evidence of increased self-awareness through pre- and post-surveys, pre- and post-interviews, and observations. I tried to

²⁶ Adult Children of Alcoholics/Dysfunctional Families World Organization, *Twelve Steps of Adult Children Workbook* (Lakewood, CA: Adult Children of Alcoholics/Dysfunctional Families World Organization, 2007), iv.

²⁷ SAMHSA Trauma and Justice Strategic Initiative, “Concept of Trauma and Guidance for a Trauma Informed Approach: Trauma-Informed Approach and Trauma-Specific Interventions,” Substance Abuse and Mental Health Services Administration, https://ncsacw.samhsa.gov/userfiles/files/SAMHSA_Trauma.pdf.

incorporate elements of transformative learning, including critical reflection to encourage examination of beliefs, feelings, and perceptions. Authentic interactions between participants, workshop presenters and myself helped to build a safe and trustworthy environment. Storytelling and journaling were also used to facilitate the participants' self-reflection and personal application of what they were learning.

By sharing my own testimony early on, I was able to set the tone for the workshop experience. As the facilitator, this was critical. "If a practitioner tells a namby-pamby story of dancing along the edge of the organization [project], participants are likely to stop short of sharing their stories of experience."²⁸ In other words, I had the responsibility to model authenticity and transparency. Participants needed to feel safe since difficulty trusting is one of the common characteristics of adult children of alcoholics. A comfort level with processing and expressing on the affective or emotional level was also an important component.²⁹ Since we rarely know how individuals will respond to affective work—soul work—inner work, a counselor from the Mt. Ararat Counseling Center was in attendance during both self-awareness workshop sessions. This counselor not only had somewhat of a crisis management role but also served in a quiet intercessory prayer capacity. None of the participants needed counseling intervention. The inclusion of Christian principles was clearly incorporated in both workshop sessions—intentionally connected to the project theme.

So, what did I initially hope to achieve in this project? Based on feedback from participants, I wished to determine if the context should: (1) assess the need for a formal

²⁸ Jack Mezirow and Edward W. Taylor, *Transformative Learning in Practice: Insights from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass, 2009), 143.

²⁹ Mezirow and Taylor, *Transformative Learning in Practice*, 13.

support group; (2) be more strategic in its outreach to this population both within the church and the counseling center; (3) explore ways to incorporate other targeted populations, e.g. men, teens, and individuals in active treatment into any future workshops; and (4) determine if any project participants could benefit from individual and or family counseling through the counseling center after the workshop phase has concluded. For the most part, this was accomplished and will be addressed further in the

Conclusion

Growing up in a home environment where alcohol abuse was prevalent infected many children and continues to affect many adults. Based on the nature of the problem described throughout this chapter, the context, my own skills, family history, and the specific challenges often encountered by adult children of alcoholics, it is my belief that many of these affected adults have remained unaware of the possible connections between their traumatic childhood experiences and many of their adult problems. It is from this perspective that I formed my hypothesis—if adult children of alcoholics, specifically adult women, attend a two-day psychoeducational and biblically based workshop on the adverse effects of their early childhood experiences, then they will be equipped with both information and strategies necessary to increase their self-awareness.

As opportunities arose, I informally shared my project idea with friends, family, and ministry peers. Even though I was aware of the hard data, I was still surprised that so many of these individuals admitted that they had grown up with at least one parent who had been an alcoholic. Some parents, like my father, had “recovered”. Some had died in their addiction. Some remained in addiction and were estranged from their families. As

they shared more about their experiences, I sensed their need for healing. They really could not clearly articulate the “whys” behind their mistrust of others, their relationship struggles, low self-esteem, and self-worth issues. As they continued to share, I discerned, and they agreed, that the enemy—the devil himself—had been capitalizing on their ignorance. Whether their parents had sobered up or not, there was an obvious need for *their* sobriety—not physical, but emotional, mental, and spiritual. Self-awareness was no doubt an appropriate starting point.

This chapter has provided background information related to my ministry skills, my personal life experiences as an adult daughter of an alcoholic, my educational training, and my counseling experience. It also shared some of the preliminary project components and their connection to some of the core principles of pastoral care and counseling. Lastly, it provided a glimpse into what was expected in this project, including the associated hypothesis. The next chapter, Chapter Two-Biblical Foundation, will explore the first documented incident of drunkenness in the Bible by examining the early post-diluvian period of Noah and his family. Noah’s drunkenness resulted in many consequences, not only for his *natural* family, but also for the *human* family as a whole.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

For the purposes of this biblical foundations chapter, I have selected a pericope that represents the very first time an episode of drunkenness appeared in scripture. The focus of this chapter will be on its resultant effects. Genesis 9:18-29 in the New Revised Standard Version (NRSV) reads:

The sons of Noah who went out of the ark were Shem, Ham and Japheth. Ham was the father of Canaan. These three were the sons of Noah; and from these the whole earth was peopled. Noah, a man of the soil, was the first to plant a vineyard. He drank some of the wine and became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, 'Cursed be Canaan; lowest of slaves shall he be to his brothers.' He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave. May God make space for Japheth and let him live in the tents of Shem; and let Canaan be his slave.' After the flood Noah lived three hundred fifty years. All the days of Noah were nine hundred fifty years; and he died.

This biblical foundations chapter will elaborate upon this introduction by including the following components: (1) a well-developed exegesis of Genesis 9:18-29, including literary, historical, and social contexts; (2) key themes as they relate to the human condition (antediluvian and postdiluvian), the sin of drunkenness, the sin of nakedness,

the curse of Canaan; and (3) a summary that describes how the study of Genesis 9:18-29 provides a foundational perspective for this project.

Genesis 9:18-29 covers the period immediately after the flood and the family's exit from the arc. After the flood, God's acceptance of Noah's sacrifice and His establishment of the covenant, this story not only sets the stage for the family genealogies (including the relationship between Noah's three sons—Japheth, Shem, and Ham), but also demonstrates that even in the beginning of this postdiluvian world, humanity's proclivity to sin has continued. In fact, in Genesis 8:21-22, God declared that "...the inclination of the human heart is evil from youth." The narratives of Genesis as a whole, as well as this specific story of Noah's drunkenness, are "inherently messy...offering an exercise in self-understanding" as we discern the human condition.¹

Noah's drunkenness, which rendered him incapacitated and significantly compromised in his parental oversight, caught the attention of his youngest son, Ham. There is nothing in the passage, however, that labels Noah as an actual alcoholic, but it is abundantly clear that even this one episode of drunkenness produced immediate and far-reaching effects. These will be addressed later in this chapter.

Ham looked upon his father's nakedness, and Noah cursed Ham's son, Canaan. Much controversy exists among biblical scholars and historians concerning what occurred between Ham and his father—ranging from voyeurism to incest with his mother, to a homosexual act with his father, to castration of his father. Whatever occurred, whether real or speculative, led to Noah's curse of Canaan. This curse not only had individual implications but would also impact subsequent nations. The curse was not

¹ Terence E. Fretheim, *The Book of Genesis*, vol. 1, *New Interpreter's Bible Commentary* (Nashville, TN: Abingdon Press, 1994), 324.

related to Ham's race nor that of his descendants. The curse in no way justified the enslavement and oppression of Black people, although it has been used to do so.

Rather than covering his drunk and naked father, Ham told his brothers, Shem, and Japheth. Commentators view the brothers' response to their father's nakedness as more honorable than Ham's. This issue of nakedness goes all the way back to the Garden of Eden. "If the fall had not transpired, nudity would have been dissociated from feelings of shame and perceived as normal. However, the fall brought with it an awareness of being unclothed, accompanied by feelings of shame that were manifested in the first couple's frail attempt to shroud their nakedness."²

In a sense, "Noah's world is our world. While not necessarily the Bible's vision of the best of all possible worlds, it is the world in which the rest of biblical history and human history take place. This brief story sets the stage for the entire drama of the Bible's vision of human history."³

Exegesis of Genesis 9:18-29

Within the larger context, the Book of Genesis is the first book of the Old Testament Bible and serves as the introductory book of the Pentateuch. It is also known as the Torah ("Law" or "Teaching") in the Hebrew Bible. The term "Pentateuch" commonly refers to the first five books of the Old Testament, along with Exodus, Leviticus, Numbers and Deuteronomy. "The Book of Genesis does not identify its author

² Nicholas Odhiambo, "The Nature of Ham's Sin," *Bibliotheca Saca* (April-June 2013): 163.

³ Devora Steinmetz, "Vineyard, Farm, and Garden: The Drunkenness of Noah in the Context of Primeval History," *Journal of Biblical Literature* 113, no. 2 (1994): 207.

in its pages, nor does any other book of the Bible explicitly name the author of Genesis. Traditionally it has been attributed to Moses.”⁴

From a literary context, Genesis primarily contains narrative history and genealogies and is sometimes considered to encompass three literary strands or sources: Priestly (P), Yahwist (J) and the Elohist (E).⁵ Genesis 9:18-29 is primarily concerned with a family narrative and mostly portrays God as Lord (J or YHWH). To a lesser degree, God is also portrayed in His priestly identity (P) when He makes the covenant with Noah in Genesis 9:8-17.

Yahweh’s character is known by His actions. The Jahwist picture of Yahweh begins with the creation of human beings and the early history of mankind in general (Genesis, chapters 2-11). The Jahwist contributions in this material do not intend to present an exhaustive history, but rather certain episodes with particular importance to later generations. These episodes are etiological; they explain human mortality, the need to work for a living, the existence of many languages, rivalry among brothers, and man’s attempt to break through God’s limits. The family is often in view in theological contexts, and the sequence of sin-punishment-mercy appears several times.⁶

The postdiluvian events of Noah and his family, in large part represent these characteristics. God had established boundaries between the divine and the human and responded to re-establish order whenever these boundaries were violated.⁷

From a historical context, Genesis 9:18-29 falls within the Primeval History period, along with chapters one through eight and ten through eleven. Many of the

⁴ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 1991), 78.

⁵ H. Hirsch Cohen, *The Drunkenness of Noah* (Tuscaloosa, AL: University of Alabama Press, 1974), vii.

⁶ R. Beardsley, “The Documentary Hypothesis Summarized,” *Intellectual History*, <http://ruml.com/intellectualhistory/wp-content/uploads/2015/09/DocHypoth.pdf>.

⁷ Michael D. Coogan and Cynthia R. Chapman, *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures* (New York, NY: Oxford University Press, 2018), 57.

elements of Primeval History “have some parallels to the literature of the ancient Near East, particularly Mesopotamia.”⁸ This category of history has a strong universal focus on humanity and how it relates to God and the rest of God’s creation. The flood story, for example, represented God’s executed justice tempered by His grace—at least for Noah and his family. This is clearly demonstrated in the early postdiluvian period of new beginnings. According to Arthur Pink’s view of God and humanity in Genesis, “God is revealed as the Creator-God, as the Covenant-God, as the Almighty God.”⁹ God’s most cherished creation was humankind, “first a creature of God’s hands, then as a fallen and sinful being, and later as one who is brought back to God, finding grace in His sight.”¹⁰

In addition to the fall of humanity and God’s sovereign position in the world, Genesis also clearly shows God as an active and righteous Judge of the wicked. The depth of God’s anger and grief toward humanity can be seen in Genesis 6:5-7.

The Lord saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually. And the Lord was sorry that He had made humankind on the earth, and it grieved Him to His heart. So, the Lord said, ‘I will blot them out from the earth the human beings I have created—people together with animals and creeping things and birds of the air, for I am sorry that I have made them,’ (Gen. 6:5-7).

Before God executed justice, He displayed mercy and acknowledged humanity’s frailties. Genesis 6:3 says, “Then the Lord said, ‘My spirit shall not abide in mortals forever, for they are flesh; their days shall be one hundred twenty years.’” “God’s warning to the earth’s population was clear and unmistakable...this period of grace was accorded to the

⁸ Hill and Walton, *Survey of the Old Testament*, 78.

⁹ Arthur W. Pink, *Gleanings in Genesis* (Chicago, IL: Moody Press, 1981), 5.

¹⁰ Pink, *Gleanings in Genesis*, 5.

individual, each person having the same chance as Noah to save him/herself...each person had sufficient time to heed the warning and repent of their ways.”¹¹

In the midst of earth’s relentless corruption, God set aside Noah, who had found favor in His sight, to carry out His plan. Genesis 6:9-10 says, “Noah was a righteous man, blameless in his generation; Noah walked with God. And had three sons, Shem, Ham and Japheth.” Pink goes as far as to describe Noah as “an oasis in the midst of the dreary desert, an oasis which the grace of God had prepared, and on which His eyes dwell.”¹² Following God’s plan with precision and steadfast faith to build an arc (Genesis 6:14-22) to spare his family and designated animals, was rewarded by his and his family’s survival after forty days of flood rains. Noah was 600 years old when the waters flooded the earth, and his first son, Japheth, was born after his 500th year, and the other two were born between the 500th and 600th years.¹³ With the exception of Noah and his family, all other humans had been destroyed, along with lower classes of creation. It was at the end of this period, as the flood waters had subsided and much of the ground had dried, that Noah and his family and the animals exited the arc. Noah built an altar and made a burnt offering to the Lord. In response, the Lord “said in His heart, ‘I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done’” (Gen. 8:21).

As Noah and his family enter the postdiluvian period, they and their descendants (and all living things) do so with a newly established covenant with God in Genesis 9:1-

¹¹ Cohen, *The Drunkenness of Noah*, 49.

¹² Pink, *Gleanings in Genesis*, 81.

¹³ Cohen, *The Drunkenness of Noah*, 50.

17. Key areas of the covenant included instructions regarding fruitfulness to replenish the earth, the re-establishment of authority over the animals, the suitability of all animals (without eating the blood) for food, and the allowance of retributive justice, including capital punishment as a remedy for murder.¹⁴

This covenant, symbolized by a rainbow, serves as a precursor to the pericope selected for this chapter—Genesis 9:18-29. “The arresting contrast between the antediluvian Noah, rescued from death by his goodness, and the postdiluvian Noah, sprawled out in drunken disarray,” has stirred much controversy over the centuries. Some scholars have tried to salvage his faithful and God-honoring reputation, while others simply deemed him as “perhaps the best of the degenerate lot” for those times.”¹⁵ Perhaps this human duality is not all that far-fetched. Although Noah and his family were starting afresh, the depravity of humanity had continued. From the time of Adam and Eve’s fall, the sinful nature of humanity had even escalated causing God to declare that He would “blot out from the earth the human beings I have created.”¹⁶ “After such a merciful deliverance from the deluge, after witnessing such a solemn demonstration of God’s holy wrath against sin, and after being started out with full provision and Divine assurance, one would have supposed that the human race, ever after, would adhere to a path of righteousness—but, alas!”¹⁷ Clearly, the grips of sin could not be remedied by

¹⁴ Attridge, Meeks, and Bassler, *The Harper Collins Study Bible: New Revised Standard Version*, 16-17.

¹⁵ Cohen, *The Drunkenness of Noah*, 1.

¹⁶ Attridge, Meeks, and Bassler, *The Harper Collins Study Bible*, 14.

¹⁷ Pink, *Gleanings in Genesis*, 119.

making *external* changes, including cleansing the earth and starting over, but the remedy needed to take place *internally*.

The historical examination of Genesis 9:18:29 would be incomplete without comparing some of the ways Noah's second beginning resembles the first beginning of Adam. Also, the nature of their falls can be put side by side as a demonstration of humanity's proclivity to sin. Pink lays out a "tenfold correspondence or likeness" between Adam and Noah.¹⁸

- Adam was placed on the earth which came up out of the "deep" which God had previously judged (Gen. 1:12). Noah came forth onto the earth which had just emerged from the great Deluge of Divine judgement upon sin (Gen. 9:18).
- Adam was made steward of creation (Gen. 1:28) and God delivered all things into Noah's hands (Gen. 9:2).
- Adam was blessed by God and told "be fruitful and multiply and replenish the earth" (Gen. 1:28). In like manner, Noah was told to "be fruitful and multiply and replenish the earth" (Gen. 9:1).
- Adam was placed by God in a garden to "dress and keep it" (Gen. 2:15). Noah began to be a husbandman, and he planted a vineyard (Gen. 9:20).
- In this garden, Adam transgressed and fell, and the product of the Noah's vineyard was the occasion of his sin and fall.
- The sin of Adam resulted in his nakedness (Gen. 3:7). Noah's sin (drunkenness) led to his naked or uncovered state (Gen. 9:21).

¹⁸ Pink, *Gleanings in Genesis*, 120.

- Adam's nakedness was covered by someone else (Gen. 3:21), as was Noah's nakedness (Gen. 9:23).
- Adam's sin brought a universal curse upon all his descendants (Rom. 5:12), and so did Noah's (Gen. 9:24, 25).
- Adam had three sons—Cain, Abel, and Seth, the last from whom came the promised seed. Noah also had three sons—Japheth, Ham and Shem, the last being the one through whom the Messiah and Savior of the world would descend. Almost immediately after Noah's fall, a remarkable prophecy was uttered containing in outline the history of the great races of the earth (Gen. 9:25-27).

One of the major observations to be gleaned from this list is that human history does, in fact, repeat itself. Another observation is that despite the early and ongoing shortcomings of humanity, God's plan of redemption for humanity was not thwarted.

From a cultural and social perspective, "the vine was an essential part of Israelite culture, which makes Genesis 9:20 an important moment in the Hebrew narrative. The vine, along with the fig tree and the olive tree, was one of the three main plants in Palestine. It was called the "fruit of the land" in many Biblical passages (Joshua 24:13; 2 Samuel 8:14; 2 Kings 5:26; Jeremiah 5:17). The Torah addresses the uses and operation of vineyards and its central value to Israel."¹⁹ In addition to wine accompanying everyday meals, being served in large amounts at banquets and feasts, it was also used to dress wounds and was an integral part of certain ritual offerings. "Not surprisingly, the Bible [as well as the Hebrew Testament] conveys mixed attitudes toward wine, beginning with Noah's story...it is well to differentiate attitudes toward wine from attitudes toward

¹⁹ Lindsey Marie Ross, "Genesis 9:20-21: Noah's Legacy of the Vine," *Denison Journey of Religion* 3 (2003): 7.

drunkenness. Much of the Hebrew Testament viewed drinking and drunkenness as synonymous and both with abhorrence.”²⁰ For example, Hosea 4:11, 18; 2 Samuel 11:13 associate drunkenness with licentiousness. “The prophets condemn it in leaders believing it causes moral blindness, Isaiah 5:11-12; 28:7; 56:11-12; Amos 6:6; Proverbs 31:4-5.”²¹ Other concerns included how drunkenness affected the mind and the body, stating that it could cause illusions, confusion, lack of good judgment, poverty, and tendencies toward brawling and rash behavior.

The linking of drunkenness to self-exposure or nakedness has significant relevance in that Noah’s drunkenness was followed by his “laying uncovered in his tent” (Gen. 9:21). Two scriptures that connect drunkenness with self-exposure are: Habakkuk 2:15 which states, “Alas for you who make your neighbors drink, pouring out your wrath until they are drunk, in order to gaze on their nakedness!” Metaphorically in Lamentations 4:21 which states, “Rejoice and be glad, O daughter Edom, you that live in the land of Uz; but to you also the cup shall pass; you shall become drunk and strip yourself bare.” The wisdom writers of Proverbs also spoke extensively on how drunkenness significantly decreased inhibitions and caused one to plummet into the depths of immodesty, recklessness, self-indulgence, and indifference to the consequences of one’s actions. The following sampling of passages reflect these concerns: Proverbs 20:1, “Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.” Proverbs 21:17 says, “Whoever loves pleasure will suffer want; whoever loves wine and oil will not be rich.” Proverbs 23:20-21 indicates “Do not be among

²⁰ Ross, “Genesis 9:20-21,” 9.

²¹ Ross, “Genesis 9:20-21,” 9-10.

winebibbers, or among gluttonous eaters of meat; ^{for} the drunkard and the glutton will come to poverty, and drowsiness will clothe them with rags.” “While nakedness throughout the rest of the scriptures continues to be regarded as abnormal, response to individual instances varies depending on whether the exposure was avoidable or beyond the control of the individual.”²² For example, priests were held to high standards regarding their priestly garments and were encouraged to wear undergarments to protect against even a hint of self-exposure. Exodus 28:42 says, “You shall make for them linen undergarments to cover their naked flesh; they shall reach from the hips to the thighs.” “Examples of unintentional nakedness, for which the individual cannot be faulted are the Spirit-induced naked condition of Saul in 1 Samuel 19:24 NRSV, ‘He stripped off his garments, and he too prophesied in Samuel’s presence. He lay naked all that day and all that night...’ and the naked state in which a man emerges from the womb and departs from this life in Job 1:21 NRSV, ‘He said, “‘Naked I came from my mother’s womb, and naked shall I return there.’”²³

Cultural and religious attitudes toward drinking continued to evolve over time and are reflected later in the Hebrew Testament. There seemed to be a more distinct recognition of the more positive and or neutral aspects of drinking wine, as evidenced by such passages as Psalm 104:15, “...and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart,” Judges 9:13, “But the vine said to them, ‘Shall I stop producing my wine that cheers gods and mortals, and go to sway over the trees?’” and Ecclesiastes 10:19, “Feasts are made for laughter; wine gladdens life, and

²² Nicholas Odhiambo, “The Nature of Ham’s Sin,” *Bibliotheca Sacha* 170 (April-June 2013): 163.

²³ Odhiambo, “The Nature of Ham’s Sin,” 163.

money meets every need.”²⁴ Such passages seem to parallel the tone portrayed in the wedding feast at Cana in the New Testament (Jn. 2:1-12) from a natural perspective. Turning water to wine was Jesus’ first miracle. The master of the feast even tells Jesus that He “had kept the good wine until now.” Jesus was in no way endorsing drunkenness, however.

The concept of negatively influencing others—non-Christians and Christians, particularly weaker ones, is also addressed in the New Testament. Romans 14:21 says, “It is good not to eat meat or drink wine or do anything that makes your brother or sister stumble.” With consideration given to the Christian community as a whole, 1 Corinthians 5:11-13 says, “But now I am writing to you not to associate with anyone who bears the name of brother or sister who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. For what have I to do with judging those outside? Is it not those who are inside that you are to judge? God will judge those outside. Drive out the wicked person from among you.” Leaders are also held to account, although drinking in moderation seems to be acceptable (1 Tim. 3:3, 8; Tit. 1:7).²⁵ These passages focus on the negative impact drunkenness and other reckless behaviors can have on others in the household of faith. I would add here that if the negative impact can be experienced within the church family, it certainly can adversely influence the natural family because it has even more frequent and intimate interactions.

The impact of Noah’s drunkenness unmistakably produced an immediate adverse consequence within his family unit—specifically regarding Ham and his son, Canaan. In

²⁴ Ross, “Genesis 9:20-21,” 10.

²⁵ Ross, “Genesis 9:20-21,” 10-11.

a sense, Noah's other sons were also impacted since they were put in the awkward position of having to cover Noah's nakedness. Genesis 9:21-22 says, Noah "drank some of the wine and became drunk and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside." So, what did Ham do? Based on the research, there does not seem to be a cut and dry answer to this question. Bible commentators have offered many explanations for the actions that led to Canaan, Ham's son, being cursed by Noah. Those who have found it difficult to accept that Ham simply "saw the nakedness of his father, and told his two brothers outside" have speculated that Ham had likely engaged in one of the following actions: voyeurism, castration, paternal incest, or maternal incest. There are those commentators, however, who have simply chosen to accept the passage as it stands, limiting it to Ham seeing his father's nakedness with some variations concerning whether it was intentional or unintentional.

First, the action of voyeurism, which would essentially declare Ham guilty of experiencing sexual gratification by just gazing upon his father's nakedness, has been advocated by some scholars based primarily on the extreme care Ham's brothers took to avoid seeing their father uncovered. Those who have challenged this view "find no textual evidence that Ham entered his father's tent with the intention of viewing his nakedness, nor does the text convey the idea that Ham derived sexual gratification of enjoyment from looking at his uncovered father."²⁶ Bergsma and Hahn view voyeurism conservatively since they "refuse to see anything in the text that is not explicit"²⁷

²⁶ Odhiambo, "The Nature of Ham's Sin," 160.

²⁷ John Sietz Bergsma and Scott Walker Hahn, "Noah's Nakedness and the Curse on Canaan (Genesis 9:20-27)," *Journal of Biblical Literature* 124, no. 1 (2005): 27.

Second, castration or the “removal of the testicles of a male animal or man,”²⁸ is the “traditional rabbinic view in an attempt to address the inadequacies of the voyeuristic interpretation.”²⁹ Opposing views are not as plentiful. I do not think agreement should be assumed, but more likely that castration seems to be so remotely connected with the actual passage. Basically, “what is lacking is any lexical hint in the text of Genesis 9:20-27 that would suggest castration.”³⁰

Third, paternal incest has become increasingly accepted by many scholars since the 1960s, “but those who hold this view offer little or no support” for their positions.³¹ Some commentators have linked Leviticus 20:17-19 to Ham’s sin of incest because of the similar language, i.e. “seeing the nakedness of his father.”³² Several similar references do actually appear in this Leviticus passage which says:

If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's nakedness, and he shall bear his iniquity. If a man lies with a woman during her menstrual period and uncovers her nakedness, he has made naked her fountain, and she has uncovered the fountain of her blood. Both of them shall be cut off from among their people. You shall not uncover the nakedness of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity (Lev. 20:17).

Adding to this point is the belief that Noah would have not remembered the incident if it had just involved Ham seeing his nakedness. Even with the “surprising contemporary resurgence of support for this view by scholars representing divergent theological and

²⁸ Dictional.com, “Castration.”

²⁹ Bergsma and Hahn, “Noah’s Nakedness,” 26.

³⁰ Bergsma and Hahn, “Noah’s Nakedness,” 28.

³¹ Odhiambo, “The Nature of Ham’s Sin,” 154-155.

³² Odhiambo, “The Nature of Ham’s Sin,” 159.

methodological approaches,” there are significant opposing positions.³³ One position refers to the paternal incest view as a “fallacy that rests in its implication that the expression of ‘doing something to someone’ can refer only to a bodily act.”³⁴ Examples include disfigurement (Lev. 24:10), being spat on (Deut. 25:9), and being thrown in a cistern (Jer. 38:9). Also, doing something to someone does not have to involve a physical encounter at all, (e.g., deceit, withholding a fact or detail, and stealing). So, there is no way to prove that what Ham did was not a non-physical act, “such as being stared at while naked.”³⁵ One of the strongest, yet simplest objections to the paternal incest view is that the actions of Shem and Japheth in Genesis 9:23 “indicate that Noah’s nakedness was literal rather than involving intercourse.”³⁶

Fourth, the maternal incest view has been strongly advocated by Bergsma and Hahn who believe that only an offense as grave as this would prompt Noah to pronounce a curse on Canaan. They have even inferred that Canaan was the offspring of Ham and his mother hinting at prior sexual encounters.³⁷ The primary passage these commentators have offered to support the maternal incest view is Leviticus 18:7-8 where “the nakedness of the father” is equated with “the nakedness of the mother.” The passage reads, “You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. You shall not uncover the nakedness of your father’s wife; it is the nakedness of your father” (Lev.

³³ Bergsma and Hahn, “Noah’s Nakedness,” 28.

³⁴ Bergsma and Hahn, “Noah’s Nakedness,” 36.

³⁵ Odhiambo, “The Nature of Ham’s Sin,” 160.

³⁶ Bergsma and Hahn, “Noah’s Nakedness,” 33.

³⁷ Bergsma and Hahn, “Noah’s Nakedness,” 26.

18:7-8). The commentators also suggest that Ham was attempting to “usurp Noah’s patriarchal authority,” although there is no documented support of using maternal incest to accomplish this goal. However, there are many examples of men in the Bible who engaged in this practice with their father’s concubines, e.g. Absalom in 2 Samuel 15:20-23, David in 2 Samuel 12:8.

Fifth, there are scholars and commentators who have simply chosen to take the conservative route in determining what Ham did. Since the previous views are not as strongly supported as their advocates portray, others have found it safer and more biblically responsible to take the passage at face value. However, there does seem to be a general acceptance that “Ham volitionally looked at Noah’s nakedness,” but not necessarily in a voyeuristic manner.³⁸

As I reflected on these five positions, I would advocate for the more conservative view and let the Genesis 9:22 passage speak for itself. As in real life, we rarely have a clue of what occurs behind closed doors, and even to a lesser degree in families that have any level of dysfunction. When I consider families of adult children of alcoholics (even my own), I would strongly suspect that the practice of harboring secrets—not that this is necessarily what occurred in Noah’s family—is a common practice. One part of Noah’s story that is clear is that Ham did not cover his father, opting instead to “tell his two brothers outside.” While there is no indication that Ham was mocking his father as he shared his father’s nakedness with his brothers, I believe that he missed the opportunity to honor his father by covering him himself. There are those scholars, however, who believed that Ham “did make a mock of sin’ (Prov. 14:9) and found a “malignant

³⁸ Odhiambo, “The Nature of Ham’s Sin,” 161.

pleasure in sharing the incident with his brothers.”³⁹ The term “unfilial irreverence” applies to Ham’s behavior. In other words, by not covering his father, he demonstrated behavior that was not befitting of a son. He was irreverent in his response.⁴⁰ “The appropriate response toward an individual whose state of nakedness is beyond his or her control is to cover that person. Ham’s failure to cover his father’s nakedness seems to have been a violation of the expectation to cover up unintentional nakedness. Noah’s nakedness was unintentional in the sense that it was wine-induced, and that is where it all started.”⁴¹

The precipitating event of Noah’s drunkenness opened the door to his incapacitation and diminished family oversight. This led to his nakedness, which drew the attention of his son, Ham. Ham violated his father in one manner or another and mishandled his father’s nakedness by leaving him uncovered. Rather than fulfill his responsibilities as a reverential son, he shared the situation with his brothers who chose not to look upon their father’s nakedness, while still finding a way to cover him. Noah’s drunkenness not only produced this negative course of events, but also led to him pronouncing a curse upon Ham’s son, Canaan, while pronouncing blessings upon Shem and Japheth. One of the most curious questions about Noah’s swift response to Ham’s indiscretion is why was the curse pronounced upon Canaan (vs. 25)? If we look at Genesis 18:25-27 in its totality, it may be more accurate to view it prophetically. “Noah’s prophecy consists of two parts: a malediction and a benediction. Noah’s prediction

³⁹ Pink, *Gleanings in Genesis*, 124.

⁴⁰ Odhiambo, “The Nature of Ham’s Sin,” 160.

⁴¹ Odhiambo, “The Nature of Ham’s Sin,” 163-164.

concerning his sons corresponds with their conduct on the occasion of his drunkenness. In the curse passed upon Canaan, we find an exceedingly solemn instance of the sins of the fathers being visited upon the children. Ham sinned as a son and was punished in his son.”⁴² What is even more significant is that the curse was not just limited to Canaan as an individual, but upon all his descendants—the Canaanites. With that curse in place, we know that Canaan became the designated Promised Land to later be subdued and occupied by the Israelites. There were ongoing and intense religious conflicts between Israel and Canaan, but their differences were not due to ethnic differences. “The reward of Shem was in the sphere of religious privileges. God was to enter into covenant relationship with the children of Shem” through which the Messiah would be realized.⁴³ Japheth “would be enlarged and dwell in the tents of Shem,” implying the sharing of territory. Here we have the three divisions of the human family.⁴⁴ Two brothers (Shem and Japheth) received blessings and one brother (Ham via his son Canaan) received a curse.

The manner in which the curse of Canaan has impacted the misinterpretation of Ham shaped many of the attitudes concerning American slavery, justified prejudicial attitudes toward Blacks and tension-filled racial relations. “The modern association of Genesis 9 with Black servitude is adumbrated in works by church fathers and rabbis alike...by the early colonial period a racialized version of Noah’s curse had arrived in America. In fact, the writings of abolitionists indicate that by the 1670’s the ‘curse of

⁴² Pink, *Gleanings in Genesis*, 124-125.

⁴³ Pink, *Gleanings in Genesis*, 125.

⁴⁴ Pink, *Gleanings in Genesis*, 126.

Ham' was being used to sanction Black enslavement."⁴⁵ Despite the efforts of the abolitionist-minded scholars like Eugene D. Genovese who pressed to make the Ham's curse a myth as it was being used to promote slavery, there continued to be forces working against his efforts. "Even if we assume that Christian advocates of slavery knew the Bible lacked explicit justification for the enslavement of Africans, and only Africans in particular, 'Ham's curse' became indispensable precisely because, according to culturally sanctioned views of the Bible, history, and society, it could be regarded as providing the justification for Black enslavement missing from other biblical texts."⁴⁶ Including this element of the curse was intended to show, once again, just a sampling of how far-reaching the first episode of drunkenness truly was. "All of the perspectives on drunkenness are important because they are somehow connected to the story of the first drunkenness: Genesis 9:20-21. These views resonate with how people of this time period regarded drunkenness and therefore, help us to reevaluate how these people may have regarded the wine production and the drunkenness of Noah."⁴⁷ What should not be dismissed, however, is that God's sovereign hand was still at work in every aspect of this story. "Who but He Who knows the end from the beginning could have outlined the whole course of the three great divisions of the postdiluvian race so tersely and so accurately!"⁴⁸

⁴⁵ Stephen R. Haynes, *Noah's Curse: The Biblical Justification of American Slavery* (New York, NY: Oxford University Press, 2002), 8.

⁴⁶ Stephen R. Haynes, "Original Dishonor: Noah's Curse and the Southern Defense of Slavery," *Journal of Southern Religion* (2000): 28.

⁴⁷ Ross, "Genesis 9:20-21," 11.

⁴⁸ Pink, *Gleanings in Genesis*, 128.

Summary

Like many of the characters in the Old Testament, Noah's story—particularly his fall—offers significant lessons. First, “the characters of the Bible are painted in the colors of truth and nature. Genesis 9 deals with the beginning of a new dispensation, and like those which preceded it and those who followed it, this also opened with failure.”⁴⁹ While some biblical characters can be viewed as faithful servants and followers of the faith, others clearly reflect the blemishes, the frailties and the sin nature of humanity. Some, like Noah, reflect both dimensions. Second, we learn from Noah's fall that “humanity at its best estate is altogether vanity, [displaying] utter and a total depravity of human nature.”⁵⁰ Third, even though Noah was a righteous individual who found favor in the eyes of God, he was not immune from falling. His fall teaches us that being prayerful and watchful are critical to the life of a believer. “The evil nature is still within us and nothing but constant dependence upon God can enable us to withstand the solicitations of the world, the flesh and the devil.”⁵¹ The fourth lesson is perhaps the most relevant to this biblical foundations chapter, and to the project itself. We learn from just this one episode of Noah's God-dishonoring drunkenness, his unrestrained intemperance, his lack of personal responsibility and his abandonment of family oversight that others can be adversely impacted. Noah projected a sinful example and opened the door for other sins, including those of his own son. “It is surely significant and designed as a solemn warning that the *first* time wine is referred to in the Scriptures it is found associated with

⁴⁹ Pink, *Gleanings in Genesis*, 121.

⁵⁰ Pink, *Gleanings in Genesis*, 121.

⁵¹ Pink, *Gleanings in Genesis*, 122.

drunkenness, shame and a curse.”⁵² “It was the continuing of depravity of humanity as a whole that led Yahweh to send the flood, scatter the people, and eventually work through one man and his family, Abraham” to send the Redeemer, the Savior of the world.⁵³

From the standpoint of my project, the story of Noah and his sons shows how one precipitating event of drunkenness on his part could have such immediate and far-reaching impact on his family and beyond. For those who have grown up in households where they were exposed to ongoing episodes of drunkenness, the negative impact on their lives, even as adults, are undeniable. There is no evidence that Noah was an alcoholic since there is only one incident of his drunkenness captured. In today’s world, alcohol abuse has continued to escalate. According to the Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition (DSM-5), Alcoholism (or Alcohol-Use Disorder) continues to be on the rise. It defines Alcohol-Use Disorder as “a cluster of behavioral or physical symptoms, which can include withdrawal, tolerance, and craving. Craving for alcohol is indicated by a strong desire to drink that makes it difficult to think of anything else and that often results in the onset of drinking.”⁵⁴ The project is not targeting those who are currently abusing alcohol, but adult women who grew up with one or both parents who abused alcohol to the point of contributing to family dysfunction.

Since one of the focus areas of the biblical foundations chapter was human depravity, it has to be acknowledged, pure and simple, that people battle with sin.

⁵² Pink, *Gleanings in Genesis*, 121.

⁵³ Hill and Walton, *A Survey of the Old Testament*, 81.

⁵⁴ American Psychiatric Association, *Diagnostic and Statistical Manual of Mental Disorders*, 5th ed. (Arlington, VA: American Psychiatric Publishing, 2013), 490-494.

Drunkenness is one of those sins even though it can have roots in the disease of alcoholism. This sin nature is vividly portrayed by Paul in Romans 7:21-23. Coupled with Paul's very transparent confession is also his hope and assurance that Jesus Christ is able and willing to rescue him from the fleshly enticements of sin. The challenge is whether humanity desires to intentionally strive to align its will with God's will in pursuit of righteous living. Human depravity is a reality that we will be forced to confront and contend with until Jesus returns. Those bound by addiction to alcohol, as well as those who have been affected by it at any point in their lives, can receive healing and move to wholeness through the power of Jesus Christ. It may not be easy, but the process starts with an honest heart before God and surrender.

In conclusion, as Lindsey Marie Ross states so eloquently, "Alcohol cannot replace the Kingdom of God. One could argue that the Bible suggests that humanity is so tempted to make alcohol an idol that God had to create extreme consequences to overindulgences. Thus, wine is paradoxically a symbol of God's bounty and blessing *and* of humanity's tendency to debauchery and corruption."⁵⁵ Many adult children of alcoholics are living with the residual effects of the "debauchery and corruption" of one or both of their parents or caregivers. Their path to healing and wholeness must not only include self-awareness, but intentional and God-honoring forgiveness towards those whose life choices have made such a project necessary.

This chapter focused on one moment in Biblical history that demonstrated that the depravity of humanity is a reality that repeats itself over and over. The dynamics revealed in Noah's story, as well as the impact of his indiscretion on his family (and beyond) are

⁵⁵ Ross, "Genesis 9:20-21," 13.

really not all that strange or baffling. God's sovereign hand was never absent in the family of Noah and will never be absent from the families that have evolved since those days—no matter the depths of dysfunction.

The next chapter, Chapter Three-Historical Foundations, continues the themes of alcohol abuse and family dysfunction, showcasing a women's led intervention movement that started in 1873 and remains active today—the Woman's Christian Temperance Union.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

The historical foundations chapter will expand upon the introductory content by including the following areas as they relate to the Woman's Christian Temperance Union (WCTU): (1) further elaboration on the WCTU's early years; (2) major contributors and historical figures in the WCTU Movement, including those in Pennsylvania (the context state); (3) the role of Black women and racism in the WCTU Movement; (4) prohibition, repeal and the WCTU's notable projects; and (5) the WCTU in present times.

I have chosen the WCTU as the focus of this historical foundations chapter. The WCTU was founded in Cleveland, Ohio in 1874 in response to women's growing concerns about how alcohol abuse was adversely affecting their families and society at large. Men were permitted to affiliate as honorary members. Women who represented both Protestant and Catholic denominations made up much of its membership, so the inclusion of "Christian" in its name was meant to underscore its moral and religious imperative. Although it may appear to be an error in its name, the deliberate use of the word "Woman's" in its singular form highlighted each woman's "pledge to be a total abstainer from alcohol."¹ The definition of "temperance," as it appears in the name,

¹ Sarah F. Ward, "Women's Christian Temperance Union," *Criswell Theological Review* 5, no. 2 (2008): 53.

“comes from the Greek philosopher, Xenophon (400 BC). Temperance is moderation in all things healthful and total abstinence from all things harmful.”² Considering that the WCTU members pledged to totally abstain from alcohol demonstrates that they viewed it as harmful with no healthful value. Its members were unapologetic teetotalers, i.e., individuals who practiced and promoted total abstinence from alcoholic beverages. The last word, “union” was adopted because its founders did not want to limit its membership to one church, one region or even one state. “It was open to all women regardless of creed, color or national origin as long they “subscribed to the following pledge: ‘I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, malt liquors, including wine, beer and hard cider, and to employ all proper means to discourage the use of, and the traffic in the same.’”³

The WCTU was one of the most impactful organizations in the early nineteenth century. It was during that time that “women began to participate in social reform movements. Assumptions about women’s moral authority and their responsibility for the family’s spiritual upbringing increased society’s comfort with women taking action in the public sphere.”⁴ Even though men have often been viewed as the protectors of their homes, in this era, women were not only seen as family nurturers, but also had roles as protectors. Women were “expected to exercise duty through practicing moral suasion and setting a good example” especially before their husbands, sons and brothers. However,

² Ward, “Women’s Christian Temperance Union,” 53.

³ Ward, “Women’s Christian Temperance Union,” 53.

⁴ Virginia Commonwealth University, “Protect Our American Youth by Prohibiting the Liquor Traffic,” VCU Libraries Social Welfare History Project Image Portal, <https://images.socialwelfare.library.vcu.edu/items/show/8>.

their impact was minimal due primarily to the “division between sexual spheres” at that time in history.⁵

Through their efforts, the WCTU played a central role in the ratification of the Eighteenth Amendment (Prohibition) on January 16, 1919. It read: “After one year from the ratification of this article, the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof from the United States and all the territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.”⁶ However, due to the many layers of political, cultural and economic influences, the Eighteenth Amendment was repealed on December 5, 1933 with the passing of the Twenty-First Amendment. It simply read: “The eighteenth article of the amendment of the Constitution of the United States is hereby repealed.”⁷ The Twenty-First Amendment, although discouraging to temperance advocates, did not thwart their efforts to continue educating the public.

Currently, the WCTU has active members in every state and territory, including the District of Columbia. Since the far-reaching challenges associated with alcohol abuse and its well-supported effects on family and society are not limited to the United States, the WCTU also has an international presence.

⁵ Ruth Bordin, *Woman and Temperance: The Quest for Power and Liberty, 1873-1900* (New Brunswick, NJ: Rutgers University Press, 1990), 8.

⁶ The National Constitution Center, “18th Amendment,” The National Constitution Center, <https://constitutioncenter.org/>.

⁷ The National Constitution Center, “18th Amendment,” <https://constitutioncenter.org/>.

Highlights of WCTU's Early Years

In order to better appreciate what led to the formation of the WCTU in 1874, it is important to understand what the overall climate was like at that time. “In 1873, there were about 100,000 saloons in the United States or about one for every 400 men, women, and children. Women whose husbands were drinking had little recourse for help in caring for their families.”⁸ There was general acceptance that women and children suffered disproportionately as a result of the pressing social problem of alcohol abuse. Social ills like wife and child abuse, prostitution, absence of financial family support, and the total disregard for even the slightest of human rights were also linked to alcohol abuse. In the 1870’s, women had very few legal rights which made them especially vulnerable to the abuses of an alcoholic husband. “The drunken husband epitomized the evils of a society in which women were second-class citizens, in ways that no sober (however tyrannical) husband and father could.”⁹

Motivated by the insidious impact alcohol abuse was having, more deliberate efforts were made to turn the situation around. While women honored the role of prayer in their efforts, they also knew that “faith without works is dead” (Jam. 2:14-26). With the assistance two temperance leaders, Dr. Dio Lewis, a Boston physician, and Rev. Lester, an area pastor, fifty women gathered to draw up a formal appeal to local liquor dealers. It read:

In the name of God and humanity we make our appeal. Knowing, as we do, that the sale of intoxicating liquors is the parent of every misery, prolific of all woe in this life and the next, potent alone in evil, blighting every fair hope, desolating families, the chief incentive to crime, we, the mothers, wives, and daughters,

⁸ Ward, “Women’s Christian Temperance Union,” 53.

⁹ Bordin, *Woman and Temperance*, 7-8.

presenting the moral and religious sentiment of our town, to save the loved members of our households from the temptation of strong drink, from acquiring an appetite for it, and to rescue, if possible, those that have already acquired it, earnestly request that you will pledge yourself to cease the traffic here in these drinks forthwith and forever. We will also add the hope that you will abolish your gaming tables.¹⁰

Within a few days of composing this appeal, the original fifty women were joined by others who made donations to help with the expenses of duplicating and distributing the appeals to area businesses. “Every saloon, hotel and drugstore in Fredonia was visited. The work continued every day and prayer meetings were held every night.”¹¹ Dr. Lewis continued to support the evolving temperance movement, even speaking in additional cities in New York and Ohio. Local officials, like the daughter (Mrs. Eliza Thompson) of a former Ohio governor, was impacted by Dr. Lewis’ speeches. In an effort to decide whether she should join the movement, she prayed and was given Psalm 146 as her answer. Filled with the promises of God, she heard the Spirit of the Lord say to her, ‘This is the way, walk ye in it.’ The WCTU adopted Psalm 146 as the ‘Crusade Psalm.’¹²

The movement spread quickly across the country. Women continued to share the appeal as they attempted to enter saloons and other establishments. Some were receptive to their efforts, while others were openly hostile. There were reports of women being attacked by men and dogs, and even arrested and taken to jail. Despite the nationwide resistance, “within three months [from the beginning of the appeals] the crusades had driven liquor out of 250 villages and towns. Opened casks of liquor were poured into the

¹⁰ Ward, “Women’s Christian Temperance Union,” 54.

¹¹ Ward, “Women’s Christian Temperance Union,” 54.

¹² Ward, “Women’s Christian Temperance Union,” 55.

streets. By its conclusion, over 900 communities in thirty-one states had been touched by the crusades. Nationwide 730 breweries closed. Thousands of women felt empowered. ‘The Praying Band,’ as they were first called in ridicule, gained respect.”¹³

The WCTU was formalized in Cleveland, Ohio at its first National Convention, November 18-20, 1874. Ohio was considered the crusade state. “Delegates from the following sixteen (16) states were present: Alabama, California, Colorado, Illinois, Indiana, Kansas, Maine, Massachusetts, Michigan, New York, Iowa, Ohio, Pennsylvania, Vermont, West Virginia, and Wisconsin. Seven states sent greetings—Maryland, Nebraska, New Hampshire, New Jersey, Oregon, Rhode Island, and Utah.”¹⁴ The most significant outcome of this first meeting was the adoption of the organization’s a “Plan of Work.” A sampling of the plan included: organizing the state WCTU’s, forming juvenile societies for education, continuing to impact public sentiment, encouraging churches to not use wine for communion, continuing home missionary work, and erecting water fountains (more in another section).¹⁵ The “Plan of Work” was undergirded by three foundational pillars that have not changed. First and foremost, all members had to be professing Christians with a proper heart attitude concerning temperance work. Second, the members had to totally abstain from all alcoholic beverages and formally pledge to do so. Lastly, although men could become honorary members, members embraced the notion that women were in charge of all aspects of the organization. “For many of the

¹³ Ward, “Women’s Christian Temperance Union,” 56.

¹⁴ Ward, “Women’s Christian Temperance Union,” 56.

¹⁵ Ward, “Women’s Christian Temperance Union,” 57.

members, the WCTU had opened avenues of opportunity not available in any other venue.”¹⁶

Membership numbers continued to increase, and its impact was apparent throughout the nation. The cry for prohibition got louder and louder as many continued to respond favorably to the goals of the movement. On the other hand, there were those (consumers, suppliers, and distributors) who vehemently resisted efforts to control liquor consumption. There was also opposition from those who attempted to offer rational reasons why temperance and eventually legislated prohibition would not be an effective long-term solution to the alcohol problem. “Whether any policy can be adopted that can expect to cope with the problem successfully, at least to the extent that the optimistic mind desires, may be doubted.”¹⁷ There were several areas of concern. The first concern was restricting personal liberty was viewed as being incongruent with the spirit of democracy. “Democracy has been organized in the interest of liberty, and not of restraint.”¹⁸ In my opinion, considering the impact that alcohol abuse was having on the family and society at large, viewing the problem solely from a “personal liberty” standpoint seems woefully inadequate.

The second concern was the unequal focus on controlling supply versus the reasons behind the demand. Some believed that the prohibitionists attacked the problem from the wrong perspective in that all the efforts seemed to be geared toward eliminating access to alcohol. Where was the personal responsibility for restraint and self-control?

¹⁶ Ward, “Women’s Christian Temperance Union,” 62.

¹⁷ James H. Hyslop, “The Temperance Question,” *International Journal of Ethics* 12, no. 2 (January 1902): 162.

¹⁸ Hyslop, “The Temperance Question,” 166.

What was the root cause that led to alcohol abuse in the first place? The issue of demand seemed to be ignored in solving the problem. Speaking of the prohibitionists, it was said, “They often attempt to regulate the whole matter by affecting supply, when it is the demand that is the crucial factor in the problem...if we can establish a policy which modifies the drinker’s demand or limits the availability of his means for gratifying it, we may hope to accomplish something without even attempting to regulate the action of the supplying agencies.”¹⁹

The third concern was the fitness of government to administer and enforce prohibition. I once heard a manager say, “If you can’t inspect it, don’t expect it.” The challenge of governmental oversight, even if partially delegated to local authorities, was unattainable. It was argued that implementing prohibition “simply assumes the adequacy of present institutions to meet the emergency, and is too much bent on action to stop and consider the difficulties in this path.”²⁰ Individuals who raised the concerns discussed here also offered fundamental suggestions to help maintain the social order prohibitionists were seeking.

There were three primary suggestions offered to enhance the discussions around the feasibility of pursuing prohibition. First, the problem needed to be attacked from a personal responsibility standpoint “or the primary cause of the evil to be remedied.”²¹ While there was plenty blame to go around, from saloon owners and distillers to financial and political representatives, the one person who was glaringly absent from the

¹⁹ Hyslop, “The Temperance Question,” 163-165.

²⁰ Hyslop, “The Temperance Question,” 165.

²¹ Hyslop, “The Temperance Question,” 172.

discussion was the drunkard. Second, care needed to be taken to protect the liberty of those “who do not abuse the propensity to strong drink.”²² While this would have made enforcement even more difficult, it did appear that anyone who drank was nothing short of a drunkard. Getting individuals who were responsible drinkers to buy in to this broad-stroke attitude could only further hamper prohibition efforts. Third, more effort was needed to unite all the parties interested in temperance and eventual prohibition. It was also suggested that prohibitionists, many from “moral and religious classes” needed to fight against any self-righteous attitudes. These individuals, being the “backbone of the prohibition movement, do not see that their own theory of individual responsibility for sin and vice compels them to adopt some such measure” as they examine their own lives and actions.²³

The WCTU, along with its advocates from churches, the political arena, private citizenry, and eventually government representatives, achieved the ratification of the previously defined Eighteenth Amendment. Even though it was only in effect from 1919-1933, when it was repealed with the Twenty-First Amendment, the WCTU stayed true to its temperance mission. It should be noted that shortly after the Eighteenth Amendment was ratified, the Nineteenth Amendment, guaranteeing women equal voting rights, was adopted in 1920. Without question, the strength and longevity of this organization can be attributed to those early pioneers on whose shoulders the WCTU stands.

²² Hyslop, “The Temperance Question,” 172.

²³ Hyslop, “The Temperance Question,” 172.

Major Contributors to the WCTU Movement

While there were many individuals throughout the country who played significant roles in the advancement of the early Temperance Movement, I have chosen to highlight the following men and women: Dr. Dio Lewis, Rev. Lester Williams, A.J. Barton, Annie Wittenmyer, Frances Willard, and Francis Murphy.

Dr. Dio Lewis (1823-1886) was a Boston physician who grew up with an alcoholic father. A year prior to the formalization of the WCTU in 1874, Dr. Lewis “delivered an address on temperance in Fredonia, New York, in which he recounted how forty-three years earlier his mother, along with Christian friends, had prayed with and for the liquor-sellers of their town until the men gave up their businesses.”²⁴ Dr. Lewis challenged the attendees to exercise their faith by following the lead of his mother and her Christian friends. He believed that prayer was a necessary foundation to whatever else the Temperance Movement would undertake. Perceiving significant interest on the part of a Baptist minister there in Fredonia, he “passed the baton” to Rev. Lester Williams. Dr. Lewis then traveled to Jamestown, New York where he shared the same message and issued the same challenge. “The WCTU that was formed there is the oldest continuing action union in the nation.”²⁵ Dr. Lewis’s travels also took him to Hillsboro, Ohio where Eliza Thompson, a former governor’s daughter, was impacted by his message. Her involvement ultimately led to crusades successfully spreading across the nation.

²⁴ Ward, “Women’s Christian Temperance Union,” 54.

²⁵ Ward, “Women’s Christian Temperance Union,” 55.

As previously referenced, in response to Dr. Lewis' passionate and informative address in Fredonia, Rev. Lester Williams began to identify women to join the movement. "Fifty women responded, ready to act. A committee was drawn up and an appeal (previously shared in its totality) to present to the liquor dealers of the town was created. Rev. Williams opened up the Fredonia Baptist Church where "about three hundred men and women assembled to adopt the appeal. Rev. Williams remembered that 'they could see the smile of God upon the movement'."²⁶ In a sense, it seems that God used Rev. Williams to not only provide practical assistance, but to bring confirmation from God that His hand was upon the movement and those who were serving in it. There were other religious leaders whose voices helped to shape the focus of the Temperance Movement. A. J. Barton, an ordained Baptist minister, is one such individual.

A.J. Barton (1867-1942) played a significant role within the Southern Baptist Convention. His areas of focus were social service and Christian ethics. He also served as chairman of the Convention Committee on Temperance and Social Service from 1914-1920. "He was a Christian statesman who was indeed a crusader for righteousness."²⁷ Barton also championed the Temperance Movement in large part because it aligned with his focus on righteousness. "He exerted tremendous influence upon its early efforts, seeking legislation to prohibit inter-state shipment of liquor and the consumption of beverage alcohol."²⁸ At a national conference on temperance matters in 1911, Barton helped to advance the Shepherd-Kenyon Bill which was subsequently presented to

²⁶ Ward, "Women's Christian Temperance Union," 55.

²⁷ Davis C. Woolley, "A. J. Barton: Crusader for Righteousness," *Baptist History and Heritage* 4 (July 1969): 117.

²⁸ Woolley, "A. J. Barton," 119.

Congress to “control interstate shipment of liquor within the United States.”²⁹ He continued his efforts in the legislative area over the next several years, but was sometimes viewed as “dogmatic and over-bearing.”³⁰ However, even with his unwavering convictions, he maintained a diplomatic attitude and held to his Baptist policy and practice. It was through the work of individuals like A.J. Barton that the Temperance Movement gained a seat (and a voice) at the legislative table of the United States. The early leaders of the WCTU also played critical roles in making the voices of temperance crusaders relevant.

Annie Wittenmyer (1827-1900) was a social reformer and served as the first National WCTU president from its year of founding, 1874, to 1879. Under her leadership, the WCTU experienced substantial growth with “1,000 local unions in 23 states with over 26,000 members.”³¹ One of her most significant accomplishments occurred when she approached the International Medical Congress in Philadelphia which opened the door for her to testify about the physical concerns associated with alcohol before physicians from Europe and the United States. “This resulted in the strongest resolutions on record against intoxicants made by the most important medical opinions of the time.”³² Internal dissension erupted in 1879 when Frances Willard, a dedicated and active member, began pushing the organization beyond its focus on temperance. Wittenmyer did not agree with Willard that the WCTU should expand its mission to

²⁹ Woolley, “A. J. Barton,” 119.

³⁰ Woolley, “A. J. Barton,” 120.

³¹ Ward, “Women’s Christian Temperance Union,” 57.

³² Ward, “Women’s Christian Temperance Union,” 57.

include women's suffrage. Apparently, there were many members who agreed with Willard, so Wittenmyer was replaced in 1879.³³

Frances Willard (1839-1898) was the second National WCTU president and served for almost two decades, from 1879 until her death in 1898. Prior to her involvement in the WCTU, she had been a college educator and the first woman college president who was permitted to confer degrees. She also served as the first Dean of Women at Northwestern University.³⁴ Because of Willard's desire to include additional causes under the umbrella of the WCTU, the organization began to broaden its scope. This is reflected in her "Do Everything" policy "which led to the development of over 40 diverse departments...she believed in the inter-connectedness of all reform. Willard often stated that not everything was in the Temperance Movement, but the Temperance Movement should be in everything."³⁵ As the organization began to embrace Willard's expanded vision, the WCTU "supported a wide range of reform issues in addition to temperance, including prison reform, child welfare, women's employment, public health, and of course women's suffrage."³⁶

Frances Willard was a visionary, but her vision was not limited to the United States. While visiting one of the WCTU locations in San Francisco, California, and looking out over the Pacific Ocean, she made a significant comment to her secretary who was traveling with her. It was this comment that reflected her vision for a worldwide

³³ History.com, "Woman's Christian Temperance Union," History.com, <https://www.history.com/.amp/topic/womens-history/womans-christian-temperance-union>.

³⁴ Ward, "Women's Christian Temperance Union," 57.

³⁵ Ward, "Women's Christian Temperance Union," 57.

³⁶ Alexander Street, "African-American Women and the Woman's Temperance Union," Alexander Street, <https://womanhist.alexanderstreet.com/wctu2;htm>.

organization. She said, “But for the intervention of the sea, the shores of China and the Far East would be part and parcel of our fair land. We are one world of tempted humanity; the mission of the white ribbon women is to organize the motherhood of the world for the peace and purity, the protection and exaltation of its homes. We must sound forth a clear call to our sisters across the seas, and to our brothers none the less.”³⁷ In addition to being a visionary, Willard was a woman of action. “In 1884, Willard wrote the Polyglot Petition to send with Mary Clement Leavitt, the first WCTU round-the-world missionary, who spent nine years collecting signatures. Men and women from 50 countries, and in almost 50 languages signed it, totaling over 7,500,000 signatures.”³⁸ Through the efforts of Willard and Levitt, almost 7,000 WCTU chapters were formed outside of the United States. The rich legacy of Frances Willard was honored in 1905 as the first woman to have a statue erected in Statuary Hall, Washington, D.C.

Francis Murphy (1836-1907) had a special relationship with my hometown and project context, Pittsburgh, Pennsylvania. He was also a contemporary of Frances Willard, WCTU president. In fact, her first exposure with crusade work was in Pittsburgh with a group of Crusaders in 1875. As an Irish immigrant and temperance evangelist this reformed alcoholic “got Pittsburgh stoked for sobriety.”³⁹ He was quite transparent in his messages about how his alcoholism had decimated his family and his successful businesses. He had owned a hotel and a saloon. Murphy was known for his gospel temperance meetings which were attended by men and women and were casual in nature.

³⁷ Ward, “Women’s Christian Temperance Union,” 58.

³⁸ Ward, “Women’s Christian Temperance Union,” 58.

³⁹ Heinz History Center, “Will You Sign the Pledge? Francis Murphy and Pittsburgh’s Great Temperance Movement,” Heinz History Center, <https://www.heinzhistorycenter.org/blog/western-pennsylvania-history/francis-murphy-pittsburgh-great-temperance-movement>.

They bore some resemblance to Alcoholics Anonymous meetings. In 1877, he held such a meeting in Pittsburgh where several city and suburban church members gathered to hear his message. A large United Presbyterian Church had packed its pews and aisles, with many gathered outside in the streets. “That’s right—in the 1870’s, thousands of Pittsburghers were excited about not drinking alcohol.”⁴⁰ Many of Pittsburgh’s wealthiest families were Murphy supporters, including H. J. Heinz, Stephen Foster and poet Richard Realf. Despite his popularity in Pittsburgh, it was not until “a group of concerned Pittsburghers formed the Young Men’s Temperance Union (YMTU) and invited him to deliver eight temperance lectures that his name began to spread throughout the nation.”⁴¹ Murphy’s messages and the thousands of people who were stirred and activated by them birthed The Murphy Movement. Those who joined the movement agreed to sign the Murphy Pledge—“I, the undersigned, do pledge my word and honor—God helping me to abstain from ALL intoxicating liquors as a beverage and that I will, by all honorable means, encourage others to abstain.”⁴²

The Murphy Movement drew a diverse group of people, e.g. beggars, policemen, lawyers, politicians, steelworkers, families, and even saloon owners who were hard drinkers. “Murphy found religion and temperance in 1870 while jailed in Maine for violating the state’s prohibition law. After his release, he spent the next five years telling

⁴⁰ Heinz History Center, “Will You Sign the Pledge?”
<https://www.heinzhistorycenter.org/blog/western-pennsylvania-history/francis-murphy-pittsburgh-great-temperance-movement>.

⁴¹ Heinz History Center, “Will You Sign the Pledge?”
<https://www.heinzhistorycenter.org/blog/western-pennsylvania-history/francis-murphy-pittsburgh-great-temperance-movement>.

⁴² Heinz History Center, “Will You Sign the Pledge?”
<https://www.heinzhistorycenter.org/blog/western-pennsylvania-history/francis-murphy-pittsburgh-great-temperance-movement>.

his story and promoting temperance...devoid of condescension and self-righteousness...able to connect with those, particularly the working poor, who did not respond to the typical damning clergy lectures on temperance.”⁴³

Black Women and Racism in the WCTU Movement

By the late nineteenth century, the WCTU was the largest women’s organization in the United States. It enjoyed a significant measure of success under capable and committed leadership, especially Frances Willard. Due to its “Do Everything” focus as it related to social and cultural reforms, the Temperance Movement “offered Black women opportunities to participate in an interracial organization, achieve leadership roles, aid their communities, and improve their race’s image.”⁴⁴ Even with the WCTU’s seemingly inclusive practices, as well as its growing Black-operated branches in the south, northeast and Midwest, “relations across the color line within the organization were at times fractious.”⁴⁵ It would be naïve to think that the nation’s organizations could exist within a culture that still practiced racism and discrimination, and not be negatively impacted. “In many ways, the women of WCTU reflected the times and culture of which they were a part. Divisions apparent within the nation often surfaced among its members.”⁴⁶

⁴³ Heinz History Center, “Will You Sign the Pledge?”
<https://www.heinzhistorycenter.org/blog/western-pennsylvania-history/francis-murphy-pittsburgh-great-temperance-movement>.

⁴⁴ Alexander Street, “African-American Women,”
<https://womanhist.alexanderstreet.com/wctu2;htm>.

⁴⁵ Alexander Street, “African-American Women,”
<https://womanhist.alexanderstreet.com/wctu2;htm>.

⁴⁶ Carolyn Mattingly, *Well-Tempered Women: Nineteenth Century Temperance Rhetoric* (Carbondale, IL: Southern Illinois University Press, 1998), 75.

The divisions within the organization, despite their shared goals, were glaringly apparent, even at the upper levels of the organization. “In 1885, then President Frances Willard became aware of the growing dissension within the union, and she struggled to combat divisiveness. However, she failed to completely squelch prejudicial rhetoric toward Blacks and other minority groups, which was surprising in light of her earlier record of support for and praise of minorities.”⁴⁷ Many of Willard’s biographers downplayed these racial tensions within and outside the WCTU so as not to tarnish her image or that of the organization itself. However, some racial conflicts made it to the public arena. “In the 1890’s, Willard and Black activist journalist, Ida B. Wells-Barnett fought a war of words in the international press over Willard’s lack of public support for Wells-Barnett’s anti-lynching campaign.”⁴⁸ Willard had been lauded for her extensive focus on social reform, now including women’s suffrage, but once the WCTU spread to the south, Willard’s public rhetoric and actions surrounding Black people became compromised, sometimes offensive. As a result, Wells-Barnett openly questioned her true commitment to the causes of Black women and their families, especially lynching laws. Even Frederick Douglas, one of Wells-Barnett’s mentors and an acquaintance of Willard’s, spoke out against the lynching laws. In a sense, this conflict represented a form of intersectionality where issues brought forth by Wells-Barnett and the WCTU intersected. The term “intersectionality” can be basically defined as “the way in which

⁴⁷ Mattingly, *Well-Tempered Women*, 83.

⁴⁸ Francis Willard House Museum and Archives, “Truth-Telling: Frances Willard and Ida B. Wells,” Francis Willard House Museum and Archives, <https://franceswillardhouse.org/frances-willard-and-ida-b-wells>.

different types of discrimination (unfair treatment because of a person's sex, race, etc.) are linked to and affect each other.”⁴⁹

Ida B. Wells-Barnett (1862-1931) was born into slavery in Holly Springs, Mississippi. Six months after her birth, she, along with other slaves in the Confederate states, was set free as a result of the Emancipation Proclamation. She received her early education at Shaw University (now Rust College) and later at Fisk University in Nashville, Tennessee. As a prolific journalist, Wells-Barnett was known for her brutally honest writings on race and politics in the South. She even later owned a publishing company which gave her greater freedom. Lynching was of course her consistent topic of choice. She addressed specific male friends who had been killed by lynch mobs. Her reporting on specific lynching incidents and locations made her the target of angry mobs. In her absence while visiting in New York City, they destroyed her publishing office. She eventually moved north and continued to write on lynching in the South.⁵⁰ Throughout her adult years, “Wells-Barnett’s work was carried out in the midst of a larger social battle for her rights as an African American and as a woman. With few rights given to women and even fewer awarded to African Americans, her challenge was to balance both her race and her gender in order to gain ground in both battles.”⁵¹ She has been credited as one of the co-founders of the National Association for the Advancement of Colored People (NAACP). Her continued connections with White female activists like Frances

⁴⁹ Cambridge Dictionary, s.v. “intersectionality,” <https://dictionary.cambridge.org/dictionary/english/intersectionality>.

⁵⁰ Biography.com, “Biography of Ida B. Wells,” Biography.com, <https://www.biography.com/.amp/activist/ida-b-wells>.

⁵¹ John Ritterbush, “Christian Leadership in the Writings of Ida B. Wells-Barnett,” *Journal of Theta Alpha Kappa* 27, no. 2 (2003): 42.

Willard and Susan B. Anthony of the suffragist movement “helped her to outline the meaning of gender and race for a leader. Her emphasis on social action was inseparable from Christian theology, and her call was not only to end lynch laws and segregation, but to end the sin of apathy.”⁵² Even in her association with White female activists, especially as evidenced by her conflict with Frances Willard, Wells-Barnett was not afraid to call out racist views and behaviors. After all, she and other Black women had joined them in the suffragist and temperance movements. “She had fought hard with Willard in order to force her to condemn lynch laws, but Willard merely skirted around the subject pointing out to her the other work she had accomplished.”⁵³

Tensions between Willard and Wells-Barnett boiled over in 1893 when Wells-Barnett openly accused Willard and the WCTU of not only turning a blind eye to the lynching issue but condoning it. She based her attitude on an interview that Willard had done with a New York reporter. Although Willard did not use the word “lynching” in her interview, Wells-Barnett discerned some negative innuendos regarding how Blacks were multiplying like a plague, and their overuse of saloons—alcohol. Here’s what Willard said:

I pity the southerners, and I believe the great mass of them are conscientious and kindly-intentioned toward the colored man as an equal number of white church members of the North...The problem on their hands is immeasurable. The colored race multiplies like the locusts in Egypt. The grog shop is its center of power. The safety of women, of childhood, of the home is menaced in a thousand localities at this moment, so that the men dare not go beyond the sight of their own roof-tree.⁵⁴

⁵² Ritterbush, “Christian Leadership,” 42.

⁵³ Mattingly, *Well-Tempered Women*, 76.

⁵⁴ Mattingly, *Well-Tempered Women*, 76-77.

After a long period of extremely public word battles, Willard and the WCTU eventually relented and passed a resolution standing against lynching. “On March 14, 2019, the Frances Willard House Museum and Archives launched *Truth Telling: Frances Willard and Ida B. Wells*, a community history project that explores this conflict. The goal of the project was to uncover the full truth of the conflict and explore its many meanings and ramifications for our world today.”⁵⁵

For Black women, their association with and membership in the WCTU was bittersweet. “Although there was unquestionably racism within the WCTU, there was also acceptance, and many African American women found the organization beneficial for their own purposes...going beyond the controversy between Willard and Wells-Barnett to explore other issues of race within the organization and to discern attitudes among members of both races.”⁵⁶ Overall, racial sensitivity had been heightened.

Prohibition, Repeal, and the WCTU's Notable Projects

WCTU's membership numbers vacillated after the passage of the Eighteenth Amendment (Prohibition) in 1919 and with its repeal in 1933 through the Twenty-First Amendment. Nonetheless, the WCTU continued to engage in projects that supported its core values and mission. Even with Prohibition in place, the WCTU continued its efforts to educate the public about the ills of alcohol because people were still finding ways to access it. The Eighteenth Amendment had some initial positive impact on the consumption of alcohol—the decline in arrests for drunkenness, assault on women and

⁵⁵ Francis Willard House Museum and Archives, “Truth-Telling,” <https://franceswillardhouse.org/frances-willard-and-ida-b-wells>.

⁵⁶ Ward, “Women's Christian Temperance Union,” 60-61.

children declined, vagrancy became less of a problem, cirrhosis deaths decreased, church attendance improved, and many other notable effects.⁵⁷ According to the United States Brewers' Association, "the consumption of hard liquor was off 50 percent during Prohibition."⁵⁸ However, bootlegging was running rampant throughout the country with speakeasy clubs popping up everywhere, especially in New York City. "In 1925, New York alone had between 30,000 to 100,000 speakeasy clubs."⁵⁹ "The demand for alcohol was outweighing (and out-winning) the demand for sobriety. People found clever ways to evade Prohibition agents. They carried hip flasks, hollowed canes, false books, and the like...prohibition made life in America more violent, with open rebellion against the law and organized crime."⁶⁰ Of course, the negative financial impact on the saloon business (and businesses associated with it) cannot be overstated. Most importantly, the rigorous demands placed upon the government (national and local) to enforce the Eighteenth Amendment was unattainable. With the perceived negative impact of the Eighteenth Amendment spreading throughout the nation, the repeal of the amendment came only fourteen years after it was ratified.

The WCTU remained active during these volatile times. Its members, in addition to working on national women's issues, were also engaged in projects to maintain

⁵⁷ Ward, "Women's Christian Temperance Union," 60-61.

⁵⁸ National Archives/Education Resources, "The Volstead Act," National Archives/Education Resources, <https://www.archives.gov/education/lessons/volstead-act>.

⁵⁹ National Archives/Education Resources, "The Volstead Act," <https://www.archives.gov/education/lessons/volstead-act>.

⁶⁰ National Archives/Education Resources, "The Volstead Act," <https://www.archives.gov/education/lessons/volstead-act>.

awareness of the negative effects of alcohol. The following represents a sampling of these projects including the sermon contests, water fountains, and education as an addiction.

Regarding the sermon contests, the WCTU encouraged pastors to incorporate messages on total abstinence into their messages. It was open to all denominations and the sermons of twenty clergymen have since been published in one volume entitled *The Christian Case for Abstinence*.⁶¹

For the water fountains, in the early years of the WCTU, members were urged to be advocates for the erection of outdoor drinking fountains in their cities. The fountains were meant to offer an alternative to alcohol or at least a way of discouraging people from having to go into a saloon for water, only to be tempted to drink.⁶² Even to this day, over thirty states (in multiple cities) have these fountains. Some have been restored and remain functional.⁶³

As it relates to education as an addiction, as far back as 1877, the WCTU began educating people on the dangers of tobacco and illegal drugs that were on the rise. They even distributed pamphlets.⁶⁴ The WCTU remains active to this day on both national and international levels.

⁶¹ Ward, "Women's Christian Temperance Union," 62.

⁶² Ward, "Women's Christian Temperance Union," 63-64.

⁶³ National Woman's Christian Temperance, "Water Fountains," National Woman's Christian Temperance, <https://www.wctu.org/wctu-fountains.html>.

⁶⁴ Ward, "Women's Christian Temperance Union," 64.

WCTU Today

The WCTU is alive and well. It is “the oldest voluntary, non-sectarian woman’s organization in continuous existence in the world. The group is active internationally and continues to publish a quarterly journal titled *The Union Signal*, whose focus is on current research and information on drugs,” including alcohol.⁶⁵ Even with their educational efforts, the debate between total abstinence from alcohol versus moderate use of alcohol continues, even in religious circles. “The scientific community of what some scholars have termed ‘modern alcoholism movement’ sought to medicalize and destigmatize alcohol problems, argued that addiction to alcohol was a disease, not a moral failing, and that for the majority of adults, moderate drinking did not pose a danger.”⁶⁶ Nonetheless, the WCTU has remained true to its commitment to temperance—moderation in things beneficial, abstinence from things harmful. Both sides, however, must contend with the challenges of their positions. “While the moderation group must realize the enormity of the problem of keeping drinkers moderate, the dry [or abstinence] contingent must give up the idea of a simple solution to the alcohol problem.”⁶⁷

The main thrust of the WCTU’s work today is alcohol and addiction education. It targets elementary, middle and high school students by offering age-appropriate activities and contests to increase awareness. The WCTU has also included Fetal Alcohol

⁶⁵ Virginia Commonwealth University, “Protect Our American Youth by Prohibiting the Liquor Traffic,” Virginia Commonwealth University, <https://images.socialwelfare.library.vcu.edu/exhibits/show/temperance-and-prohibition/item/8>.

⁶⁶ Pamela E. Pennock, “The Number One Social Problem of Our Time: American Protestants and Temperance Politics in the 1950s,” *Journal of Church and State* 54, no. 3 (2012): 383.

⁶⁷ Albion R. King, “The Temperance Movement Today,” *Christian Century* 78, no. 10 (1961): 299.

Syndrome in its educational curriculum. The website that the WCTU launched in 1997 has served as an excellent resource for historical information, education, local events and other resources. For individuals who desire a hands-on experience, the WCTU maintains the Frances Willard Memorial Library in her family home in Evanston, Illinois.⁶⁸

As long as alcoholism continues to be the most widespread drug problem in the United States, the WCTU will have a role to play. After all, alcohol remains “closely linked with virtually every negative aspect of society: suicide, violent crime, birth defects, industrial accidents, domestic and sexual abuse, homelessness, death and disease.”⁶⁹

Conclusion

Although the mission of the WCTU has historically reflected a rather dogmatic approach to alcohol use in the United States and beyond, I believe it was correct in bringing the alcohol problem to the forefront in the 1800s. The fact that the WCTU garnered enough public and legislative support to push the enactment of the Eighteenth Amendment (Prohibition) demonstrated that others were also concerned about alcohol’s impact on so many areas of the American culture, especially the family. The WCTU’s focus on the family, particularly women and children, is what has made this historical study most relevant to my ministry project.

Today, the National Council on Alcoholism and Drug Dependence views drug and alcohol abuse as “a family disease that stresses the family to the breaking point,

⁶⁸ Ward, “Women’s Christian Temperance Union,” 62-63.

⁶⁹ Ward, “Women’s Christian Temperance Union,” 64-65.

impacts the stability of the home, the family's unity, mental health, physical health, finances, and overall family dynamics.”⁷⁰ According to the “2018 Alcoholism in Pennsylvania” report, “Within the United States, alcohol and substance abuse is a growing epidemic. It is estimated that approximately 18 million adults struggle with alcohol abuse.”⁷¹ The National Association for Children of Alcoholics estimates that “approximately 30 million children are born to alcoholic parents.”⁷²

While the WCTU continues its quest to educate men, women, boys and girls about devastating effects of alcohol, the culture, including the Church, continues to weigh the merits of total abstinence (teetotalism) versus moderation. No one sets out to become an alcoholic, but the predisposition towards it is the great unknown. Whether one advocates for abstinence or moderation, there can be common ground. “There are at least three areas where agreement may be possible: (1). The need to support continued research and rehabilitation for the current alcoholic population; (2) The need to research and work even more intentionally to promote highway and workplace safety where alcohol is involved; and (3). The support of comprehensive and objective educational programs about alcohol, e.g., its long-term effects, its impact on children, physical and emotional side effects, addiction, and even how to drink responsibly.”⁷³

⁷⁰ National Council on Alcoholism and Drug Dependence (NCADD), “There is Hope, There is Help, There is Healing,” <https://www.ncadd.org/index.php/family-friends/there-is-help/family-disease>.

⁷¹ Kylah Strohte, “Does Alcoholism Run in the Family,” Addicted to Alcohol, <https://www.addictedtoalcohol.com/information/genetics-alcoholism-family/>.

⁷² L. Eigen and D. Rowan, “A Methodology and Current Estimate of the Number of Children of Alcoholics in the United States,” Mental Help, <https://www.mentalhelp.net/parenting/what-happens-to-children-of-alcoholic-parents/>.

⁷³ King, “The Temperance Movement Today,” 301.

The psychoeducational nature of my project aligns well with the third area described above. The participants were educated from a historical and present-day context about alcohol, with a specific focus on the adult effects of having been raised in a dysfunctional alcoholic family. The project not only addressed the ill effects of their past experiences, but indirectly helped participants, particularly those with children or grandchildren, to prevent the same dysfunction in their own families.

I close with a brief commentary on one of Frances Willard's reflective metaphors—Everybody's War: "'Everybody's War' stands as an example of Willard's earliest contributions to the Temperance Movement. Willard's war cry made it clear that though the saloon visits of the Woman's Temperance Crusade had passed, women had been awakened to the effects of alcohol on their lives, on their communities, and on the destiny of the nation. As 'daughters of America' they would continue to find ways to ameliorate these harms."⁷⁴

This chapter examined the dedicated efforts of the WCTU over the course of multiple centuries. Rooted in its founders' intense concerns about the harmful effects of alcohol abuse on the family, their movement focused primarily on removing alcohol as a tempter. While personal responsibility and some biblical principles concerning drinking were included in the public debate, the WCTU's legislative focus did not include a true theological foundation to support its position. In other words, what was God's original design for the human family? Besides alcohol abuse, what were the many other societal and cultural factors that were jeopardizing the fulfillment of God's design? The next chapter, Chapter Four-Theological Foundations will address these questions by

⁷⁴ Carolyn De Swarte Gifford and Amy R. Slagell, *Let Something Good Be Said: Speeches and Writings of Frances E. Willard* (Chicago, IL: University of Illinois Press, 2007), 2.

examining the views of several respected theologians, as well as other theologies that provide a current context for the world in which families often find themselves functioning.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Since my project's focus is on the adverse effects of growing up in a household where alcohol or substance abuse was prevalent, it seemed appropriate to explore the theology of the family, coupled with relevant elements of the Social Gospel. Families play a significant role in shaping our identities, our belief systems, and how we interact with the world around us. "The future of societies, both civil and religious, Pope John Paul correctly argues, 'passes through the family.' It is through families that societies develop and perdure, for it is in families that societies' values and traditions are shaped and transmitted to the next generation. If families fail societies fail, something many commentators fear is now in process in the United States."¹

This theological foundations chapter will elaborate on the following themes:

(1) God's original intent for the human family with a focus on this most precious covenant relationship. According to Ray S. Anderson, former Senior Professor of Theology at Fuller Theological Seminary, "It is God's Word of creation that upholds the basic humanity of family and it is God's work of covenant love that outlines the contours

¹ Michael G. Lawler and Gail S. Risch, "The Covenant Generativity: Toward a Theology of Christian Family," *Horizons* 26, no. 1 (1999): 28.

of family as the form of humanity that reflects His own image and likeness.”² In essence, it is God’s covenant of love, loyalty, forgiveness, forbearance, selflessness, and other qualities that should also be manifested in the covenant relationships within the family unit.

(2) Theological views of a sampling of theologians such as: John Calvin, James Cameron, Jonathan Edwards, Arthur W. Pink, and Charles Haddon Spurgeon. A common theme among these theologians is the strong focus on parental responsibility. That theme has relevance to my project since it highlights how the absence of parental responsibility, due to alcohol or substance abuse, adversely affects children.

(3) The reshaping (and in some ways the decline) of the family over the years. Families can exert significant influence on its members. Unfortunately, this influence has not always been for the good. For example, “the families we read about in the Old Testament are not families to make anyone proud.”³ Modern-day families would be hard pressed to identify a family, even in the Old Testament, that could be held up as a standard of God’s original design. That is not surprising since families were and are made up of imperfect people influenced to varying degrees by sin and selfishness. Families in the Old Testament gave us stories of jealousy, trickery, treachery, murder, rape, and other character flaws. It really is no different today. Many factors have adversely affected families in America, but Black families have continued to face systemic problems that have exacerbated these factors. These themes, drawing upon Black and womanist theologies will be briefly explored.

² Ray S. Anderson and Dennis B. Guernsey, *On Being Family: A Social Theology of the Family* (Eugene, OR: Wipf Stock Publishers, 2012), vii.

³ Lawler and Risch, “The Covenant Generativity,” 14.

(4) A theology of the Social Gospel and its relevance to the family, especially the most vulnerable. Human families do not exist in isolation and are impacted greatly by the institutions under which they must function. One of the pioneers of the Protestant Social Gospel Movement of the late nineteenth and early twentieth centuries was Walter Rauschenbusch. He knew firsthand about the many varieties of social problems and was “scornful of Christianity’s traditional emphasis on Original Sin and the fall of Adam and Eve, rather than on Jesus and the prophets. To him, sin is selfishness, and selfishness is a major source of social evils.”⁴ He believed that the Kingdom of God, which Jesus spoke of often, was for life on earth. “In this kingdom, human beings are all called to labor for the common good.”⁵ Since he viewed institutions (labor, financial, governmental, etc.) as inherently self-focused, he believed that their negative impact on the people, including families, could not be ignored. He believed that the Church had departed from the message of Jesus Christ. His theology held that “a kingdom does not imply merely salvation of the individual, but rather social redemption as well.”⁶ I believe many Christians focus on their personal relationship with Jesus Christ, and their personal growth through discipleship. There is certainly nothing wrong with these pursuits unless the focus does not also extend beyond the “personal” to the “other”—those in need. Matthew 25:40 redirects our attention from ourselves to others as Jesus shares, “Truly I

⁴ Literary Essentials Enotes, “A Theology of the Social Gospel: Walter Rauschenbusch,” <https://www.enotes.com/topics/theology-social-gospel>.

⁵ Literary Essentials Enotes, “A Theology of the Social Gospel,” <https://www.enotes.com/topics/theology-social-gospel>.

⁶ William Pitts, “Walter Rauschenbusch: A Centennial Legacy,” *Baptist History and Heritage* 53, no. 3 (2018): 64, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAIREM181217000838&site=ehost-live>.

tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” As ambassadors of Christ, we have been commanded to not ignore the “least of these.” Helping them is likened to helping Jesus. Jesus is certainly the perfect example of unselfish service to others. This theological view has significant implications for families who are burdened by poverty, racism, educational deficiencies, health care challenges, and even social ills like drug and alcohol abuse. The theology of the Social Gospel drew mixed responses which will be discussed.

(5) A concluding discussion on how the theology of the family and elements of the Social Gospel inform my project. The impact of the Church through service to the vulnerable and pastoral care and counseling to those in need will also be stressed. For Christians, God has also established the Church as a family of believers. “The Church, this gathering of disciples, this surrogate family, is not intended to abolish the biological family. It is intended, rather, to embrace and sustain it.”⁷ As laid out in the introduction, these five key focus points are discussed in further detail below.

Point One: God’s Original Intent for the Family/Covenant Relationship

God’s covenant relationship with humanity goes all the way back to Adam and Eve—the original family of two. God’s fundamental intent for the human family is inherent in the creative words spoken in Genesis 1:26-28. “Then God said, ‘Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.’ So, God

⁷ Lawler and Risch, “The Covenant Generativity,” 17.

created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it’ (Gen 1:26-28). What certainly appeared to be a straight line to a blissfully fulfilling life in God was derailed by the disobedience of this “first family.” The good news, though, is that God had an eternal plan to redeem humanity through Jesus Christ. Romans 5:18-19 says, “Therefore just as one man’s trespass led to condemnation for all, so one man’s act of righteousness leads to justification and life for all. For just as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.” God has never abandoned a covenant love relationship with humanity.

According to Ray S. Anderson, pastor theologian, “although there are several covenants in the Old Testament, the foundational use of the concept [of covenant] is grounded in the Abrahamic covenant by which God swore to make of Abraham a great nation. This covenant promise centered on the creation of a people of God through the generations of Abraham’s descendants.”⁸ This has come to pass, but not without cycles of disobedience and apostasy, followed by God’s forgiveness and restoration. What is reassuring about God’s covenants, including the new covenant of grace through Jesus Christ, is that they are irrevocable. According to Anderson, “Among the modern theologians, Karl Barth has done the most to promote the belief that the covenant is the fundamental order of God’s relation to creation...it is also the fundamental relation between co-humanity as existence in marriage and the covenant between God and Israel

⁸ Anderson and Guernsey, *On Being Family*, 33.

that prompts us to see covenant as a paradigm of family.”⁹ In other words, the covenant that God has with humanity—one that is unconditional, irrevocable, sacrificial, and filled with sealed promises—should be duplicated not only within marriage, but within the family unit itself. In my opinion, the concept of a *family* covenant of love is a less common one because there is probably more familiarity with the concept of a marriage covenant. One way to look at the ingredients of this family covenant of love is described in 1 Corinthians 13:4-6, “Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.” The acceptance of the family covenant is intentional and challenges any human tendencies toward selfishness, self-promotion, self-will, and self-gratification. Much of family dysfunction is rooted in those very traits. “Covenant partnership, then, is a divinely determined order or existence for human beings...it is the unifying theme for a theology of the family.”¹⁰

From a covenant standpoint, “family relationships, whether parent/child, husband/wife, brother/sister or any other special bonding relationship, are reflections of the covenant relationships that exist within the Godhead and are reflected in the relationship between God and humankind.”¹¹ While all these family relationships are important, the one that is most related to my project is the parent/child relationship. For adult children of alcoholics, the obvious disruption of the parent child covenant of love is

⁹ Anderson and Guernsey, *On Being Family*, 34-35.

¹⁰ Anderson and Guernsey, *On Being Family*, 40.

¹¹ Anderson and Guernsey, *On Being Family*, 47.

apparent. In fact, the entire family bond can be seriously jeopardized. I have found, however, that God can intervene at any point, even years later, to reestablish these covenant relationships between willing family members. The potential for God's redeeming work cannot be discounted. Even though God is "the source of renewal and stability for society [and family], the family must 'grow its own' members through the development of persons capable of covenant partnerships."¹²

Covenant partnerships within the family unit can assist the family "to live as a little ecclesia in which the real presence [and character] of Christ is exhibited in its ongoing life."¹³ Many theologians share this view of God's ability to shape and maintain the family, not only for its good, but for the good of the Church and the advancement of the Gospel. This undeniable link between the family and the Church is clearly seen in the following prayer: "Our fervent prayer is that God will raise up churches and families where the Holy Scriptures are honored as the only rule for doctrine and practice, so that they might serve and strengthen one another for the salvation of the lost, and for the glory of our sovereign Triune God."¹⁴

Point Two: Theological Views on the Family from a Sampling of Theologians

One of the chief reasons Jeff Pollard and Scott T. Brown, authors of *On Being Family*, compiled five centuries of biblical wisdom for families was to rescue the twentieth century family. Their goal was to stop "biblical ignorance from speeding the

¹² Anderson and Guernsey, *On Being Family*, 45.

¹³ John Henley, "Theology and the Family," *Colloquium* 20, no. 1 (1987): 54.

¹⁴ Jeff Pollard and Scott T. Brown, *A Theology of the Family: Five Centuries of Biblical Wisdom for Family Life* (Wake Forest, NC: National Center for Family-Integrated Churches, 2016), ii.

family on its way to destruction [since] the modern Church had actually lost the biblical doctrine of the family.”¹⁵ These theologians drew their writings and sermons from the word of God, and they offer timeless wisdom, even for today. I believe that because the Church has relaxed some of its family theology, due to infiltration of the dominant culture, the standards for the Christian family have become blurred. The concept of “Critical Traditioning” also has some relevance here. Critical Traditioning is not rejecting the biblical passages that seem to contribute to family theology, but it involves engaging in the difficult task of radically rethinking formerly accepted theological positions within the current context in which we live.¹⁶ Nonetheless, each of the following theologians and or scholars offer a wealth of Bible-based wisdom to guide and strengthen the family—the willing family.

John Calvin lived between 1509-1564. In sharing on *A Father’s Main Responsibility*,¹⁷ Calvin references Genesis 18:19 NRSV as his text, “For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.” God demonstrates confidence in Abraham that he will train his children according to God’s commands, and not his own. Calvin stressed that any teaching, including teaching that takes place in the family, should not assume “teaching authority that advances what we invent and what our minds come up with.”¹⁸

¹⁵ Pollard and Brown, *A Theology of the Family*, 35.

¹⁶ Ellen F. Davis, “Critical Traditioning: Seeking an Inner Biblical Hermeneutic,” *Anglican Theological Review* 82, no. 4 (2000): 733–51, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0000164733&site=ehost-live>.

¹⁷ Pollard and Brown, *A Theology of the Family*, 353-355.

¹⁸ Pollard and Brown, *A Theology of the Family*, 353.

In our current culture, we have access to a vast amount of information on the internet—some helpful, and some not so much. It is filled with opinions, commentaries, philosophies, heresy, and all manner of information to lead many astray. Calvin’s focus on parents (in this case fathers) training their children in the “discipline and instruction of the Lord” (Ephes. 6:4) and applying God’s precepts, sets a standard for today’s family. Children especially must be protected from being “tossed to and fro, and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming (Eph. 4:14).”

James Cameron lived between 1809-1873. Cameron’s essay is titled, *Biblically Training Children I*. His text is a familiar one, “Train children in the right way, and when old, they will not stray” (Prov. 22:6). Unlike Calvin who places the primary responsibility for this training on the father, Cameron places it in the hands of the mother. “Christian mothers! This injunction is addressed to you.”¹⁹ Theologically, Cameron believed that by training the child with all diligence, the mother would be in a position to “cultivate her own mind, imbuing it with sound principles and storing them with useful knowledge...being partakers of the same sinful nature as those whom she has to train, encompassed with all the weakness of fallen humanity and subject to all its temptations.”²⁰ Cameron also stressed the need for the mother to be consistent in her own conduct, to be firm in her instruction and to not forget that “under God, she has been entrusted with the destinies of the rising generation...the world looks to you, the Church

¹⁹ Pollard and Brown, *A Theology of the Family*, 416.

²⁰ Pollard and Brown, *A Theology of the Family*, 416-417.

of God looks to you, the angelic hosts look to you, and God Himself looks to you.”²¹

When I consider today’s mothers, many of them struggle to prioritize multiple roles—in the marketplace, in ministry and in the home. These are surely different times.

Jonathan Edwards lived between 1703-1758. Edwards’ theological view is taken from his controversial “Farewell Sermon.”²² “Although considered by many to be one of America’s greatest preachers and theologians, Edwards was driven from his pulpit. This sermon hints at some of the lesser-known reasons why his church forfeited his teaching.”²³ Generally, he believed that the Church and the family (a microcosm of the Church) should be structured and regulated in good order. In his theology, this was the only way families could thrive, be effective in rearing children and benefit from God’s grace. He believed that “good parenting was essential to curtail societal ills and promote the continued growth of the Church...if parents did what they might do in this way, multitudes of souls might be saved by their means, and great increase and addition might be made to the kingdom of Jesus Christ.”²⁴ Edwards placed a great responsibility on the family beyond the four walls of their homes, but viewed them as being in the forefront of the advancement of the Gospel of Christ. Today, many are concerned with encouraging their own families (immediate and extended) to embrace the Gospel message.

²¹ Pollard and Brown, *A Theology of the Family*, 422.

²² Jonathan Edwards, “On Family and Grace,” *A Puritan’s Mind*, <https://www.apuritansmind.com/the-christian-walk/the-christian-family/on-the-family-and-grace-by-jonathan-edwards/>.

²³ Edwards, “On Family and Grace,” <https://www.apuritansmind.com/the-christian-walk/the-christian-family/on-the-family-and-grace-by-jonathan-edwards/>.

²⁴ Edwards, “On Family and Grace,” <https://www.apuritansmind.com/the-christian-walk/the-christian-family/on-the-family-and-grace-by-jonathan-edwards/>.

Arthur W. Pink lived between 1886-1952. In his essay, “Fatherhood: Responsibility and Privilege,” Pink covers four essential duties that fathers have toward their children. He acknowledged that many fathers “think they have fulfilled their obligations by providing food and raiment to their children.”²⁵ Beyond these responsibilities, Pink also includes the need for fathers to instruct their children (Deut. 6:6-7), to serve as good examples by “governing themselves”²⁶, and to discipline their children (Proverbs 22:15) to prevent foolishness from remaining in the child’s heart.²⁷ According to Pink, discipline is best exercised in a home environment that does not “introduce carnal and worldly things, but noble ideals inculcating a spirit of unselfishness, by genial and happy fellowship.”²⁸ This is far from the case in homes with alcohol-abusing parents or guardians. Pink lastly believed that fathers had the essential duty to pray for their children. While all the other responsibilities are important, Pink views this one as the most crucial. “Without this, all the rest will be ineffectual...a prayerful atmosphere should pervade the home and be breathed by all who share it.”²⁹ In counseling Christian couples, it has been astonishing to learn that so few of them pray together for their families.

Charles Haddon Spurgeon lived between 1834-1892. Spurgeon’s address, “To the Children of Godly Parents,” uses Proverbs 6:20-21, “My son, keep thy father’s commandment, and forsake not the law of thy mother: bind them continually upon thine

²⁵ Pollard and Brown, *A Theology of the Family*, 351.

²⁶ Pollard and Brown, *A Theology of the Family*, 351.

²⁷ Pollard and Brown, *A Theology of the Family*, 351.

²⁸ Pollard and Brown, *A Theology of the Family*, 351.

²⁹ Pollard and Brown, *A Theology of the Family*, 352.

heart, and tie them about the neck.” What is significant about this essay is that it is addressed to the children who have been blessed to have a godly mother and a godly father—not one or the other. Children could not heed the instructions in this passage unless they have been exposed to “the father’s commandment” and the “law of thy mother.” Spurgeon encourages children who are accustomed to godly instruction not to be ashamed of displaying the fruit of this instruction in their lives. Spurgeon also encourages young men and women to “not stain the glorious traditions of noble lives that have been handed down to them.”³⁰ He ends his writing by offering a prayer for the children of godly parents: “God, help them to believe that the best way of leading a noble life will be to do as they did who trained them in God’s fear!”³¹ In today’s culture, there seems to be greater leniency and independence extended to children, even at younger and younger ages.

These theological views were based on Christian principles spanning multiple centuries. However, none of these men could have predicted the state of family life in America in the twenty first century. The theological challenge for the Church today is to still make the spirit of these principles relevant in today’s context. There is a crisis of family in America today. Admittedly, many Christian families are in crisis as well. The following section expands upon this view.

³⁰ Pollard and Brown, *A Theology of the Family*, 600.

³¹ Pollard and Brown, *A Theology of the Family*, 600.

The Reshaping and Decline of the Family and Additional Theological Views

A noticeable shift within the American family of the twenty first century is sweeping across all racial, ethnic, and religious lines. A mounting body of social and scientific research profiles the crisis in American marriages and families which indicates elevated divorce rates with negative impact on former spouses and their children, the increasingly common social phenomenon of single motherhood and father absence, and the feminization and childrenization of poverty. In fact, nearly half of all children under the age of eighteen will spend at least part of their childhood in a single parent family, some 90 percent of those families headed by single mothers.³²

For Black families, the statistics for single mothers raising children under eighteen is significantly higher, with varying percentages in the seventy to eighty percent range. The plight of the Black male is an indisputable factor in this picture. “During the 1970’s, African American men were labeled an ‘endangered species.’ Profoundly, almost four decades later, African American men still face a multitude of health, sociopolitical, and psychological issues, thus, continuing to be an ‘endangered species’”³³ Not surprisingly, the specific areas of concern involve health, employment, social justice, education, and general societal engagement. All of these factors impact the function and health of the family.

Social scientists have long held that children fare better emotionally, physically, and educationally when they are being raised by two functioning parents, but as these

³² Dennis A. Ahlburg and Carol J. Devita, “New Realities of the American Family,” *Population Bulletin* 47 (1992): 2-38.

³³ R. L. Braithwaite and S. E. Taylor, *Health Issues in the Black Community* (San Francisco, CA: Jossey-Bass, 2001), 1.

statistics show, a decreasing number of families fit this profile. “There is compelling evidence that the marked decline in children’s well-being and health in the past thirty years is linked to family disruption and living in mother-headed, fatherless families.”³⁴ Needless to say, the stress linked to this disruption can impact the single mother and their children on other levels besides financial. Mental, physical, emotional, and spiritual well-being may be jeopardized as well.

There are several other factors that have reshaped the configuration of the American family including the cultural redefinition of what constitutes “marriage” and “family;” changes in “traditional” parental roles; increased emphasis on individualism and radical independence; the increased criticism of fundamental family values as defined by Christianity; social media as a strong vehicle to redefine traditional principles and ideals; the decreased stigma associated with single parenting and divorce; and other factors that may not be as discernable.³⁵ In a 2013 article, survey results as conducted by Lifeway Research were shared. The survey determined “The Top 10 Issues Christian Families Struggle With.” In rank order, these were the results: “materialism, balance of work and family, negative media influences, lack of communication, financial pressures, lack of discipline, absence of father figure, busyness, divorce, and anti-Christian culture.”³⁶

Considering the critical nature of the parental role in the “training up a child,” one can see the challenge of carrying out this role when faced with the stressors listed above.

³⁴ Lawler and Risch, “The Covenant Generativity,” 8.

³⁵ Lawler and Risch, “The Covenant Generativity,” 7-12.

³⁶ Josh Daffern, “The Top Ten Issues Christian Families Struggle With,” Patheos, <https://www.patheos.com/newwineskins/top-10-issues-christian-families-struggle-with/>.

It is not a mystery that the family's spiritual development can be seriously hindered. For the Christian family, "spiritual formation, as an imperative and discipline of Christian life and faith, is correlated with the developmental process by which individuals mature as human beings."³⁷ For families and parents in crisis, as I have described, being consistent in the area of spiritual formation, may be quite a challenge. Many are dealing with parental role changes. Many are functioning with one parent (usually a female). For many Black families, they are faced with the added burden of institutionalized racism and discrimination which have historically affected their quality of life. For these reasons, I would be remiss if I did not include an overview of two additional theologies that take many of these factors into account. Black Theology or Black Liberation Theology was ushered in by Rev. Dr. James H. Cone (1938-2018). Womanist Theology was an outgrowth of Cone's theology. One of its pioneers was Rev. Dr. Katie G. Cannon (1950-2018). Attempting to define the Black family or the Black Christian family without considering the larger context in which it must function would be insufficient.

Cone's Black or Liberation Theology provides a "critical theological lens through which to view Black life. His work, dating back to over 40 years, illuminates like no other the entanglement of race and religion. Blackness in America is about God in America."³⁸ He felt strongly that issues like liberation and suffering as they related to the Black race (and obviously including the Black family) could not be discounted in the interpretation and application of Christianity. Many views have been offered over the years for why Black people have historically suffered, dating back to slavery. In his

³⁷ Anderson and Guernsey, *On Being Family*, 118.

³⁸ Andrea C. White, "God Revealed in Blackness," *Christian Century*, June 6, 2018, 10.

writings, Cone strongly rejected these as theologically inconsistent with what God desired for Blacks, who were also God's covenant people. Cone denounced the notion that:

(1). Blacks suffered vicariously for the sake of others—including whites; (2). Blacks suffered because they deserved to be punished; (3). Blacks suffered mysteriously—only God knows; (4). Although Blacks suffered in the here and now, they would be compensated eschatologically; and (5). Blacks suffered due to divine racism [what an oxymoron that is]. Although Blacks are no longer *literal* slaves, their oppression has continued because of the racism ingrained in white society.³⁹

Although Cone's theology was widely accepted by many, there was unsurprisingly some White opposition, but there were Black females who objected to the patriarchal focus of his theology. "The Womanist critique of Black Theology for its failure to adequately account for Black women's experience" led Cone to reexamine his theology.⁴⁰ In the early 1980s, Cone began to incorporate class, sex and gender into his theological position. Whichever one of these categories Blacks found themselves, the bottom line was that he desired Black people "to recognize the value of their humanity and their spiritual traditions. In doing so, he often intimidated white audiences with his strident insistence that European theology was a theology of white supremacy."⁴¹

Rev. Dr. Katie G. Cannon was a key figure in the beginning of Womanist Theology in the mid-1980s. "Womanist Theology focuses on issues of class, gender (including sex, sexism, sexuality, and sexual exploitation), and race, which are viewed as *theological* problems. Womanist Theology takes old (traditional) religious language and

³⁹ Warren McWilliams, "Theodicy According to James Cone," *Journal of Religious Thought* (1979): 45-46.

⁴⁰ White, "God Revealed in Blackness," 11.

⁴¹ Andrew C. Stout, "A Rhetoric of Revolution: Evaluating the Legacy of Liberation Theology," *Presbyterian Covenant Seminary Review* 45, no. 1 (2016): 153.

symbols and gives them new (more complex) meaning.”⁴² Black women continue to be uniquely positioned in our society due to unrelenting issues related to their race and gender. Many of them have the added pressure of being single heads of their homes as pointed out previously. Cannon’s work focused on educating Black women on how to survive within a societal structure that was steeped with racism and sexism. She also held the Black church accountable in how it misused scripture to reinforce discriminatory practices against women in ministry. Additionally, Cannon saw Womanist Theology as playing a role in social justice, ecology, health care and employment.⁴³

Another area that has been addressed in Womanist Theology is the patriarchal system. It is not only prevalent in the Bible but has also been dominant in our culture. Black scholar “Candace Jenkins defines the term patriarchy as ‘the rule of the father, including the rule of older men over younger men and of fathers over daughters, as well as husbands over wives.’”⁴⁴ The ideological move away from the patriarchal system was tied to the perceived negative effects of male dominance, male entitlement, and a misuse of male authority. “Its negatives far outweigh any so-called advantages.”⁴⁵ With these views as a backdrop, it would stand to reason that Christian couples may find themselves

⁴² Emilie Maureen Townes, “Womanist Theology,” *Union Seminary Quarterly Review* 57, no. 3–4 (2003): 159, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001404343&site=ehost-live>.

⁴³ Townes, “Womanist Theology,” 159, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001404343&site=ehost-live>.

⁴⁴ Candice M. Jenkins, “Queering Black Patriarchy: The Salvific Wish and Masculine Possibility in Alice Walker’s, *The Color Purple*,” *Modern Fiction Studies* 48 (2002): 973.

⁴⁵ Dwight N. Hopkins and Linda E. Thomas, *Walk Together Children: Alton B. Pollard III: A Man’s Work, A Man’s World* (Eugene, OR: Cascade Book, 2010), 123.

grappling with biblical principles related to submission, authority, and leadership within the family unit.

Both James Cone, Katie Cannon and many others of that time were skilled in their ability to interpret the Bible within the context of the oppressive world in which Black people were historically forced to live and function. In many ways, I would suspect that some of these modern-day theologians were influenced by earlier theologians whose views were similar. As far back as the late nineteenth century, there were Christians who challenged how narrowly the Gospel of Jesus Christ was being theologically interpreted within the larger context of a society that was overcome with social ills that affected all races and socio-economic levels. Walter Rauschenbusch was one such individual.

Point Three: A Theology of the Social Gospel and Family Relevance

Walter Rauschenbusch lived between 1861-1918 and was trained at Rochester Theological Seminary to which he later returned as their first professor of German. However, it was his eleven-year pastorate in a “rough part of New York City that gave him firsthand knowledge about the many varieties of social problems.”⁴⁶ He served among families in despair, bound by alcohol, enslaved by poverty and hopelessness, living in filth and infestation, and children being forced to attend poor schools or being abused in the labor force. He believed that the Gospel of Jesus Christ had abandoned the ethical and social teachings of Jesus and was focusing too much on individual sin, salvation, discipleship, repentance of sin, and other practices that he considered selfish. He was not saying that these areas were unimportant, but he strongly believed that the

⁴⁶ Literary Essentials Enotes, “A Theology of the Social Gospel,” <https://www.enotes.com/topics/theology-social-gospel>.

Gospel of Jesus Christ needed to reflect the Kingdom of God here on earth as Jesus taught it. In a sense, the salvation of humanity was not only spiritual, which was of utmost importance, but social. “Rauschenbusch denied that he was introducing anything new or novel in the Christian tradition. He felt that he was merely reclaiming for a new generation of Christians what had been lost during the centuries since Jesus taught.”⁴⁷ Rauschenbusch’s primary intent in advocating a theology of the Social Gospel was to “reinterpret the Christian message in terms of comprehensible and relevant to contemporary culture and society.”⁴⁸ Since the introduction of the Social Gospel movement, there have been those who connected with its message. Rev. Dr. Martin Luther King, Jr. was one of the most notable.

Rev. Dr. Martin Luther King, Jr. was not only drawn to Rauschenbusch’s theological message, but to how it had inspired others to put his theological message into action. Due to the ongoing concern for the deterioration of family life, “social gospelers across the country addressed their concern over family life by implementing programs and reforms to improve the physical and spiritual well-being of families victimized by industrial exploitation and urban squalor.”⁴⁹ For those who witnessed Dr. King’s social activism, particularly in the sixties, the actualization of the Social Gospel was apparent on every level of social reform—politically, legislatively, educationally, spiritually, and culturally. For Dr. King, like Rauschenbusch, this was a vital part of the Gospel of Jesus

⁴⁷ Janet Nelson, “Walter Rauschenbusch and the Social Gospel: A Hopeful Theology for the Twenty-First Century Economy,” *Cross Currents* 59, no. 4 (2009): 442–56, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLA0001762158&site=ehost-live>.

⁴⁸ Roger Haight, “The Mission of the Church in the Theology of the Social Gospel,” *Theological Studies* 49 (1988): 481.

⁴⁹ Susan Curtis, *A Consuming Faith: The Social Gospel and Modern American Culture* (Baltimore, MD: John Hopkins University Press, 1991), 73.

Christ! According to King, “any religion which professes to be concerned about the souls of men and is not concerned about the social and economic conditions that scar the soul, is a spiritually moribund religion only waiting for the day to be buried.”⁵⁰ I agree with Dr. King’s position, as long as the Gospel of salvation remains in its prominent position due to its eternal value. There were some who criticized the Social Gospel. Reinhold Niebuhr (1892-1971) fell into this category.

Niebuhr respected many elements of the Social Gospel but criticized the theology for “its romantic, utopian faith in perfectibility which failed to account realistically for the persistence of sin, coercion and the never-ending struggle for power.”⁵¹ Niebuhr believed that justice had to be the guiding principle to help ensure that no one gets taken advantage of. “He never doubted that the Church in America should be a force for social justice and democracy.”⁵² He held a strong and rational view of humanity’s nature and limitations in being able to achieve perfect love, self-governance, and the ability to keep self-interest out of the picture. I believe it was this view that he saw lacking in Social Gospel Theology. Although Dr. King understood Niebuhr’s criticism and welcomed its realism, he chose to also “recognize that the human failings that corrupted the prevailing social and economic order should not prevent him from keeping his faith in the *potential* of people to redeem society by choosing love and goodness over hate.”⁵³ For this reason,

⁵⁰ Vanessa Cook, “Martin Luther King, Jr., and the Long Social Gospel Movement,” *Religion and American Culture* 26, no. 1 (2016): 80, doi:10.1525/rac.2016.26.1.74.

⁵¹ Cook, “Martin Luther King, Jr.,” 76, doi:10.1525/rac.2016.26.1.74.

⁵² William L. Pitts, “Walter Rauschenbusch: A Centennial Legacy,” *Baptist History and Heritage* 53, no. 3 (2018): 63–78, <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rft&AN=ATLAIREM181217000838&site=ehost-live>.

⁵³ Cook, “Martin Luther King, Jr.,” 78, doi:10.1525/rac.2016.26.1.74.

he believed that the theology of the Social Gospel still provided the theological foundation he needed to advance the Kingdom of God here on earth. He was an activist—a true “drum major for justice” who also loved God!

Jesus was the ultimate Activist! “The Jesus of the Social Gospel was a reformer whose service, sacrifice and love did not prevent Him from being an activist. Jesus did not accomplish His goals entirely alone. He depended on His disciples and followers for cooperation and commitment.”⁵⁴ Today, we too are called to join Jesus. There is much to be done to not only help individuals, but to help families survive and even thrive.

Point Five: Conclusion—Theology of the Family/Social Gospel’s Ties to the Project

This theological foundations chapter focused on the human family. Foundational to the health and function of the family is its willingness to be guided by a family covenant of love where qualities like patience, kindness, unselfishness, gentleness, forgiveness, and hope are reflected. Since this project focuses on adult children of alcoholics who grew up in dysfunctional homes where alcohol abuse was prevalent, it is quite likely that some or most of these covenant qualities were seriously jeopardized. Even functioning Christian and non-Christian families may find it challenging to fulfill these high standards because families are made up of imperfect people who often struggle with their own human frailties. Families, especially Black families are further impacted by the external forces of system racism and injustice which can further disrupt how the family functions. “As the fundamental basis for marriage and family, covenant

⁵⁴ Susan Curtis, *A Consuming Faith: The Social Gospel and Modern American Culture* (Baltimore, MD: John Hopkins University Press, 1991), 83-84.

partnerships are tough and unrelenting.”⁵⁵ This is especially true for families where one or both parents are alcohol abusers.

Alcoholism is a family disease. Many adult children of alcoholics have emerged as survivors from families that produced uncertainty, chaos, changing family norms and rules, abusive language and or actions, mistrust, and other characteristics that hardly reflect the covenant of love that God intended. “Adult Children of Alcoholics often believe that somewhere, somehow, there exists a perfect family. The notion of the perfect family is the standard against which they judge their own life.”⁵⁶ Based on the negative trajectory of the American family, it appears that many have fallen into dysfunction.

Since adult children of alcoholics was the target population for my project, it was imperative that I acknowledge, in a practical sense, the unique early childhood experiences that may shape aspects of their adult lives. The unique traits of adult children of alcoholics had to be diligently considered in my project. Through examining the general traits of functional and dysfunctional families, I became more aware of how to establish and conduct the workshop experience. While workshop content was important, it was also crucial that those who would facilitate or present also needed to be mindful of the attitudes and approaches required to minister effectively to this population. Empathy, acceptance, compassion, and the absence of condemnation (of their families of origins or of them individually) was critical. No one involved in the project was to use their own family experiences or other standards which may be foreign to the participants to magnify their dysfunctional families. In my opinion, the fact that these adult children of

⁵⁵ Anderson and Guernsey, *On Being Family*, 45.

⁵⁶ Herbert L. Gravitz and Julie D. Bowden, *Recovery: A Guide for Adult Children of Alcoholics* (New York, NY: Simon and Schuster, 1985), 10.

alcoholics even attended such a workshop is significant. As a result of their early childhood experiences, many tend to feel isolated, view themselves as victims, “stuff” their feelings, have low self-esteem, and be intimidated by those in authority. Having this knowledge impacted how participants were recruited and how the workshop itself was marketed. The ministry context has strived to be a caring community, and this necessary component gave my project a solid foundation.

The Church or the Body of Christ as a whole, through pastoral care and counseling can be empowered by God to help transform dysfunctional families and even heal the residual effects of them. “From the perspective of the Church, as the new family of God, the human family is liberated from its own failures and fears, and each person is affirmed as having a place in God’s kingdom. Through Jesus Christ, the Brother to Whom we are connected by grace, we are all brother and sisters. We are family!”⁵⁷ This is good news for adult children of alcoholics! Although affected by having a parent who was compromised and likely unable to fulfill his or her role as a parent, they are covered by God’s grace and enveloped in God’s love. It is my prayer, as one member of the Church, that God would continue to use the intervention of my project to help participants heal. I pray also that they would not hold any grudges toward their parents, whether living or deceased, who infected them with their own alcoholism. God is more than able and willing to help them forgive, and possibly even bring any needed reconciliation within the family they may still feel betrayed them.

This chapter examined the theology of the family from multiple theological and societal perspectives. Families are far from perfect because they are made up of imperfect

⁵⁷ Anderson and Guernsey, *On Being Family*, vii.

people functioning in an imperfect world. Nonetheless, God has set a standard for how families should function and best reflect God's nature. For those who are willing, God can certainly help them achieve those goals even when family dysfunction has seemed to be the norm. After all, God is a God of redemption, restoration and reconciliation. The prevalence of dysfunctional families, however, cannot be discounted. Children continue to be impacted by this dysfunction, including alcohol abuse. The next chapter, Chapter Five-Interdisciplinary Foundations will explore the ten Adverse Childhood Experiences (ACEs) and their long-term effects on the adults who have endured them. Unsurprisingly, alcohol/substance abuse is one of the ACEs categories.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

This chapter focuses on the significance of early childhood experiences and the role they play in how successfully children develop into functional adults. I have chosen to draw upon the field of psychology to examine the theory of Adverse Childhood Experiences (ACEs). “Childhood adversity may include discrete events or ongoing circumstances that are outside the child’s control and are perceived negatively by the child.”¹

According to the Child and Adolescent Health Measurement Initiative (CAHMI)/John Hopkins School of Health, “Adverse Childhood Experiences refers to a range of events that a child can experience before the age of 18, which leads to stress and can result in trauma and chronic stress responses.”² The impact of a child’s exposure to ACEs can be manifested physically, emotionally, behaviorally and physically. For example, in a 2011-2012 National Survey of Children’s Health, “researchers measured 10 ACE categories. They included: Physical, emotional and sexual abuse; physical and

¹ J. P. Shankoff and B. S. Siegel, “The Lifelong Effects of Early Childhood Adversity and Toxic Stress,” *Pediatrics* 1, no. 29 (2012): 232.

² Christina Bethell, “Childhood Trauma and Positive Health,” Child and Adolescent Health Measurement Initiative (CAHMI) and John Hopkins Bloomberg School of Public Health (ACE Resource Packet), January 2017, 1.

emotional neglect; and households with mental illness, domestic violence, parental divorce/separation, substance abuse or incarceration.”³ Using phone inquiries, questionnaires and formal studies, the CAHMI found that the prevalence of adults who have been exposed to at least one ACE was almost 64%. Many reported having experienced multiple ACE encounters as children. In fact, “one in ten adults have experienced four or more adverse childhood experiences.”⁴ Since “substance abuse” is included as one of the most common ACE factors, it was not surprising to find that “growing up with alcohol-abusing parents substantially increased the risk of each of the other nine adverse childhood experiences, as well as the risk of multiple adverse experiences.”⁵

Due to the long-term impact that parental alcohol and substance abuse can have as these ACE-impacted individuals evolve from childhood to adulthood, my project appropriately focused on this population. In many cases, “surviving their childhoods rather than experiencing them, these children of trauma have also had to surrender parts of themselves early in life. Not knowing what hit them and suffering a sourceless [or undefined] sense of pain in adulthood, they perpetuate the denial and minimization which encase them in dysfunctional roles, rules, and behaviors. These are the hidden depths of the iceberg.”⁶

³ Bethell, “Childhood Trauma and Positive Health,” 1.

⁴ Psychcentral.com, “Adverse Childhood Experiences Affect Adult Behaviors,” June 2014, <https://psychcentral.com/blog/adverse-childhood-experiences-affect-adult-behaviors/>.

⁵ Robert Anda et al., “Adverse Childhood Experiences, Alcoholic Parents, and the Later Risk of Alcoholism and Depression,” *Psychiatric Services* 53, no. 8 (2002): 1005.

⁶ Herbert L. Gravitz and Julie D. Bowden, *Recovery: A Guide for Adult Children of Alcoholics* (New York, NY: Simon and Schuster, 1985), preface.

The ACE theory aligned well with this project since substance abuse is not only considered an ACE factor, but a complex and impacting one. Many of the residual emotional and psychological effects of ACEs are also generally consistent with those identified in adult children of alcoholics. In addressing the potential impact that early life trauma may have on adult children of alcoholics, whether in individual or group counseling, in a support group or in a workshop setting, a trauma-informed approach was needed. In attempts to promote self-awareness, the Substance Abuse and Mental Health Services Administration (SAMHSA) stresses four basic guidelines. Realize the impact of trauma and understand potential paths to recovery. Recognize the signs and symptoms of trauma in individuals, families, and groups. Respond by integrating the knowledge about trauma into policies, procedures, and practices. Resist practices that could cause more harm.⁷ Even though this project was abbreviated and may or may not progress to long-term pastoral care and counseling, these guidelines were considered as the workshop content and process were developed.

Despite the trauma that adult children of alcoholics have endured, it is generally believed that many of these individuals can be resilient and move toward healing. Resilience can be fostered by actions like “self-reflection, creating and nurturing a sense of self and confidence—and interpersonal skills—establishing safe, stable and nurturing relationships.”⁸ It should be noted that not all adult children of alcoholics have been significantly impacted by their childhood experiences. This is due in large part to support

⁷ SAMHSA Trauma and Justice Strategic Initiative, “Concept of Trauma and Guidance for a Trauma Informed Approach: Trauma-Informed Approach and Trauma-Specific Interventions,” Substance Abuse and Mental Health Services Administration, https://ncsacw.samhsa.gov/userfiles/files/SAMHSA_Trauma.pdf.

⁸ Bethell, “Childhood Trauma and Positive Health,” 1.

systems both inside and outside the core family that have helped to offset many of the negative effects or have played key roles in supporting the individual's healing process. Grandparents, for example, may have served as effective and loving buffers. According to Marnita Schroedl, founder and CEO of Marnita's Table, a company that cultivates and nurtures people of color in the marketplace, "Healing is practice. It is not a one-time thing or an idea. If I get up and do a bunch of exercise and repeat them, over time my muscles will get stronger. Healing is a practice just like that."⁹

Project Theme Revisited

As is common with many adult children of alcoholics, the self-awareness areas that may surface are among those appearing in a fourteen-trait list referred to as 'The Laundry List.'¹⁰ It was developed shortly after 1978, the year the Adult Children of Alcoholics organization was established and focuses on such areas as isolation, fear of authority figures, proclivity to alcoholism, fear of abandonment, guilt, taking excessive responsibility, difficulty handling criticism, impoverished sense of self, and reluctance to express feelings. While "The Laundry List" includes the typical traits of adult children of alcoholics, there are other measures that help an individual identify early childhood experiences which may have actually produced these traits. The ACE Questionnaire is one such assessment tool.

⁹ Resmaa Menakem, *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* (Las Vegas, NV: Central Recovery Press, 2017), 151.

¹⁰ Adult Children of Alcoholics/Dysfunctional Families World Organization, *Twelve Steps of Adult Children Workbook* (Lakewood, CA: Adult Children of Alcoholics/Dysfunctional Families World Organization, 2007), iv.

The ACE Questionnaire had relevance to my self-awareness project. As was the case with the workshop goal of promoting self-awareness, the score achieved from the ACE Questionnaire was also used as a self-awareness tool. Exposure to alcohol or substance abuse is one of the ten ACE categories, number eight. It falls under the domain of “Household Dysfunction.” The questionnaire, which is readily available online, appears below:

While you were growing up, during your first 18 years of life:

1. Did a parent or other adult in the household often or very often... Swear at you, insult you, put you down, or humiliate you? or
Act in a way that made you afraid that you might be physically hurt?
Yes No If yes enter 1 _____
2. Did a parent or other adult in the household often or very often... Push, grab, slap, or throw something at you? or
Ever hit you so hard that you had marks or were injured?
Yes No If yes enter 1 _____
3. Did an adult or person at least 5 years older than you ever...
Touch or fondle you or have you touch their body in
a sexual way? or
Attempt or actually have oral, anal, or vaginal intercourse with you?
Yes No If yes enter 1 _____
4. Did you often or very often feel that ...
No one in your family loved you or thought you were
important or special? or
Your family didn't look out for each other, feel close to each other, or support each other?
Yes No If yes enter 1 _____
5. Did you often or very often feel that ...
You didn't have enough to eat, had to wear dirty clothes, and had no
one to protect you? or
Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?
Yes No If yes enter 1 _____
6. Were your parents ever separated or divorced?
Yes No If yes enter 1 _____

7. Was your mother or stepmother:
 Often or very often pushed, grabbed, slapped, or had something thrown at her? or
 Sometimes, often, or very often kicked, bitten, hit with a fist, or hit with something hard? or
 Ever repeatedly hit at least a few minutes or threatened with a gun or knife?
 Yes No If yes enter 1 _____
8. Did you live with anyone who was a problem drinker or alcoholic or who used street drugs?
 Yes No If yes enter 1 _____
9. Was a household member depressed or mentally ill, or did a household member attempt suicide?
 Yes No If yes enter 1 _____
10. Did a household member go to prison?
 Yes No If yes enter 1 _____
- Now add up your “Yes” answers: _____ This is your ACE Score.¹¹

Over the years, additional ACE categories have been identified. While they have not been formally added to the ACE Questionnaire, they need be considered by those who provide services to children and adults. They include such adverse experiences as “witnessing neighborhood violence, enduring socioeconomic hardship, and experiencing racial discrimination.”¹² Microaggression is certainly one that could be included on this list. There are other ACEs that may come into play, including some that are more prevalent in other countries. Whether in the United States or elsewhere, these may include terrorism,

¹¹ Oklahoma Department of Mental Health and Substance Abuse Services (ODMHSAS), “Adverse Childhood Experience (ACE) Questionnaire,” www.odmhsas.org/picis/TraningInfo/ACE.pdf.

¹² Data Resource Center for Child and Adolescent Health, “2011- 2012 NSCH: Child Health Indicator and Subgroups SAS Codebook, Version 1.0,” Maternal and Child Health Bureau, 2013, http://childrenhealthdata.org/learn/NSCH/topics_questions/2011-12-nsch.

ongoing wars, child prostitution, torture, life-threatening childhood illness and disease, kidnapping, natural disasters, bullying, food insecurity, and refugee camps.¹³

From a historical standpoint, the original ACEs study took place between 1995 and 1997. Conducted by Kaiser Permanente in collaboration with the Centers for Disease Control (CDC), it was considered a landmark study since more than 17,000 individuals completed the ACE Questionnaire. The data was analyzed in conjunction with what participants shared about their current health status and their overall lifestyles. The study concluded that there was a close association between ACEs and the existence of adverse outcomes in their adult lives. From a lifestyle standpoint, ACE scores were connected with various health risks. “The most common contemporary health risks were smoking, alcoholism, illicit drug use, obesity, and a high level of promiscuity.”¹⁴ The study clearly documented that “ACEs can contribute significantly to negative adult physical and mental outcomes and affects more than 60% of adults. The study also determined that women were 50% more likely than men to have experienced five or more categories of adverse childhood experiences.”¹⁵ For the most part, these statistics have continued to be reaffirmed in subsequent studies.”¹⁶ ACEs are prevalent with children until age eighteen regardless of socio-economic levels, geographic locations, and race. Not surprisingly,

¹³ Marie A. Michell and T. G. O’Connor, “Adverse Childhood Experience: Translating Knowledge into Identification of Children at Risk for Poor Outcomes,” *Academic Pediatrics* 13 (2014): 14.

¹⁴ V. J. Felitti and Robert F. Anda, *The Hidden Epidemic: The Impact of Early Life Trauma on Health and Disease—The Relationship of Adverse Childhood Experiences to Adult Medical Disease, Psychiatric Disorders, and Sexual Behavior: Implications for Healthcare* (New York, NY: Cambridge University Press, 2009), 6, 7.

¹⁵ Felitti and Anda, *The Hidden Epidemic*, 3.

¹⁶ V. J. Felitti, R. F. Anda, and D. Nordenberg, “Relationship of Childhood Abuse and Household Dysfunction to Many of the Leading Causes of Death in Adults: The ACE Study,” *American Journal of Preventative Medicine* 14, no. 4 (1998): 245-258.

there is a substantially higher prevalence of ACEs for those living in poverty.

Unfortunately, “current assessments of Adverse Childhood Experiences may not adequately encompass the breadth of adversity to which low-income urban children are exposed.”¹⁷ As it relates to family dysfunction and substance abuse, another study concluded that “stressful exposures within family relationships were the most commonly identified adverse experiences by low-income adults 18-26 years old. Within this domain, substance abuse in the home was most frequently identified by participants.”¹⁸ Growing up in a single parent home was also named as a significant stressor.

One of the most relevant ACE studies was conducted in 2014 in Allegheny County, the location of my project context. It was the first time “ACE exposures were studied in Allegheny County using exposure definitions established in the original ACE Study.”¹⁹ Data from 5,442 phone interviews was compiled, submitted and evaluated by the University of Pittsburgh’s Graduate School of Public Health as part of a published research project.²⁰ The findings showed that there was a high prevalence of ACE exposures, with the two highest being substance abuse (24.95%) and mental illness (18.46%). These two ACE exposures fall under the family dysfunction domain, which was reported most frequently.²¹

¹⁷ Roy Wade, Judy A. Shea, and David Rubin, “Adverse Childhood Experiences of Low-Income Urban Youth,” *Pediatrics* 134, no. 1 (July 2014): 13.

¹⁸ Wade, Shea, and Rubin, “Adverse Childhood Experiences of Low-Income Urban Youth,” 15.

¹⁹ Michael Balke, *An Analysis of Adverse Childhood Experiences Interrelatedness in Allegheny County* (Pittsburgh, PA: University of Pittsburgh Graduate School of Public Health, 2014), iv.

²⁰ Balke, *An Analysis of Adverse Childhood Experiences*, iv.

²¹ Balke, *An Analysis of Adverse Childhood Experiences*, 15, 21.

Considering the focus of the ACE theory, and the results of a sampling of shared studies, including one completed in the county of my context, it was anticipated that there would be an ample amount of potential project participants. The prevalence of ACE exposures among women in the original hallmark study further supported that opinion.

Biblical Foundations: Relevance to Some Aspects of ACEs

The ACE theory holds a solid connection to the biblical foundation's pericope (Genesis 9:18-29) selected and addressed previously in Chapter Two. From the standpoint of my project, the story of Noah and his sons shows how *one* precipitating event of drunkenness on his part could have such immediate and far-reaching impact on his family and beyond. For those who have grown up in households where they were exposed to recurrent episodes of drunkenness, the negative impact on their lives, even as adults, is indisputable. With alcohol and substance abuse being a significant ACE exposure category, and falling under the family dysfunction domain, this level of toxic stress can affect children in those environments physically, mentally, and emotionally. "While not every family in stress is alcoholic, every alcoholic family is in stress."²²

Stress can be a byproduct of both positive and negative experiences. "Stressors encountered throughout life may be experienced in different ways. An example of *positive* stress is "when a dog barks at a child, or when preparing for an examination, 'fight or flight' reaction may help a child generate the inner resources to deal with the

²² S. Wegscheider, *Another Chance: Hope and Health for the Alcoholic Family* (Palo Alto, CA: Science and Behavior Books, 1981), 59.

stressor, which helps survival and growth.”²³ Some stressors are tolerable even though they may be severe or even frequent. “In tolerable stress responses, once the adversity is removed, the brain and organs recover fully given the condition that the child is protected with that with responsive relationships and strong social and emotional support.”²⁴ Even single episodic events, like Noah’s drunkenness, can produce stress depending on their intensity and their meaning to those exposed to it. The Noah story does not specifically describe how this event affected his sons on emotional or physical levels, but it is my opinion that they were at least confounded by the occurrence and the subsequent consequences of it.

In contrast to the stressors that are positive or tolerable, children who are raised in alcohol or substance abusing homes or are forced to endure other ACE exposures are bombarded with toxic stress. “Childhood toxic stress is severe, prolonged, or repetitive adversity with the lack of the necessary nurturance or support of a caregiver to prevent an abnormal stress response.”²⁵ Examples of toxic stressors are the ten ACE exposures previously covered, i.e., physical, emotional, and sexual abuse, physical and emotional neglect, and household dysfunction (households with mental illness, domestic violence, parental divorce/separation, substance abuse or incarceration). “Children who experience early life toxic stress are at risk for long-term adverse health effects [physical, emotional and mental] that may not fully manifest until adulthood.”²⁶

²³ Oral Resmiye, Marizen Ramirez, and Carol Coohy, “Adverse Childhood Experience and Trauma Informed Care: The Future of Healthcare,” *Pediatric Research* 79, no. 1 (January 2016): 227.

²⁴ Hillary Franke, “Toxic Stress: Effects, Prevention and Treatment,” NCBI, November 4, 2014, 2, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4928741>.

²⁵ Franke, “Toxic Stress,” 2, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4928741>.

²⁶ Franke, “Toxic Stress,” 2, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4928741>.

In a sense, “Noah’s world is our world. While not necessarily the Bible’s vision of the best of all possible worlds, it is the world in which the rest of biblical history and human history take place. This brief story set the stage for the entire drama of the Bible’s vision of human history.”²⁷ Despite the early and ongoing shortcomings of humanity, God’s plan of redemption for humanity prevailed. The same holds true today. Many adult children of alcoholics are living with the residual effects of household dysfunction characterized by heavy doses of toxic stress, but those who chose to participate in my self-awareness project had the opportunity to assess where they were in the healing process and identify at least some initial steps to the path of healing and wholeness.

Theological Foundations: Relevance to Some Aspects of ACEs

The theology of the family was covered in Chapter Four and many of the elements addressed have relevance to ACEs. Families play a significant role in shaping our identities, our values, and how we engage with other people. Unfortunately, this influence is not always healthy or helpful and can actually be traumatic.

From an ACEs perspective, one of the most significant domains is family dysfunction with the prevalence of substance abuse being a major stressor. “Many factors can be present to cause a family to be troubled, but among the most common is chemical dependency. Whether it is alcohol or drugs that are making it impossible for the family to function normally, or some our disruption is present, the result is that children of these families grow up without learning some important [life] skills.”²⁸ Additionally, due to the

²⁷ Devora Steinmetz, “Vineyard, Farm, and Garden: The Drunkenness of Noah in the Context of Primeval History,” *Journal of Biblical Literature* 113, no. 2 (1994): 207.

²⁸ Woititz and Garner, *Lifeskills for Adult Children*, x.

toxic stress that exists within these chaotic family settings, children may feel unstable, disconnected and abandoned—physically and or emotionally. They may even silently question whether their family is a safe place in which to take emotional risks or if those they trust will harm them in some way. It is not uncommon for children in these situations to withdraw and become detached. ACEs can exacerbate a child’s withdrawal and detachment within the family unit. They can also significantly short-circuit the family’s ability to meet basic human needs, especially those of the children. “A fundamental human need is for consistent, warm love. Attachment theory asserts that people need a secure base in relationships and that the key to emotional health is steady care-caregiving. Fear of being left alone brings anxiety, loneliness, and distrust. When parents are not available [physically or emotionally], children come to lack confidence that their needs will be met.”²⁹ This could not be any truer for children who are raised amidst family dysfunction and substance-abusing adults.

Social scientists have long held that children seem to fare better emotionally, physically, and educationally when they are being raised by two functioning parents, but as much of the research shows, a decreasing number of families fit this profile. “No parent is perfect, and even the most loving and attentive parents will fail to respond to *every* childhood moment that could be resolved with the presence of a caring parent. Children are destined to fail, be rejected, and hurt [especially in ACE exposed settings]. These moments eventually fade into the back of our psyche and play on our emotions and behaviors later in life.”³⁰ The physical, emotional, and behavioral challenges exhibited

²⁹ James Gould, “Spiritual Healing of a Disrupted Childhood,” *Journal of Pastoral Care and Counseling* 60, no. 3 (Fall 2006): 267.

³⁰ Adam Lencioni, “How to Use Self-Parenting to Heal the Past—For Good,” Adam Lencioni, <http://adamlencioni.com/how-self-parenting-leads-to-lasting-change>.

by many adult children of alcoholics affirm this view. For many of them, “later in life” is now.

Historical Foundations: Relevance to Some Aspects of ACEs

The Woman’s Christian Temperance Union (WCTU) was the focus of the historical foundation’s discussion in Chapter Three. In examining the social ills of that time, ACE exposures (although not defined as such) were apparent even in 1874. The WCTU was keenly aware of the widespread family dysfunction and substance abuse, the physical and emotional abuse of wives and children, and the family neglect. As many in the Church are being called to do today, the WCTU historically looked beyond the well-being of its own individual families and adopted a “we” versus “me” approach in their Christianity. “A Me/We gospel insists on living on a two-way street: Faith is communal, but faith is individual...whenever we as disciples conceive God’s voice in the world, we give voice to the silent and make visible the unseen, all those whom society has given no face and no voice.”³¹

Today, the devastation of substance abuse continues to plague families, even to a higher degree. According to the “2018 Alcoholism in Pennsylvania Report,” “Within the United States, alcohol and substance abuse is a growing epidemic. From an ACE perspective, substance abuse impacts the prevalence of other ACE exposures within a child’s life, e.g., abuse, neglect, etc. Until the cycle of alcohol abuse is broken, through education, effective intervention, and community re-entry programs, and of course the divine intervention of God through pastoral care and counseling, there will continue to be

³¹ Leonard Sweet, *Me and We: God’s New Social Gospel* (Nashville, TN: Abingdon Press, 2014), 106-107.

a growing number of adults who have experienced childhood trauma with little awareness of how these early life ACEs may be impacting their adult lives.

Conclusion

The subject of Adverse Childhood Experiences has been addressed within the context of biblical, theological, and historical foundations chapters. The importance of the family was the main thread that ran throughout all three of these areas—family from God’s perspective, family in the time of Noah, family relationships, the impact of parental oversight (or lack thereof) on children, family dysfunction, and other ACE encounters that can negatively impact children, even in their adulthood. Much of the research included in this interdisciplinary foundations chapter stressed the need for children to experience a secure and stable family life. The research also demonstrated that not all children who are in ACE-impacted families experience problems in their adulthood. Some children are fortunate enough to have other nurturing adults who help offset some of the toxic stress that they experience. Some children are just resilient. However, there is substantial literature that supports the fact that ACE encounters, which expose children to toxic stress in their family lives, substantially impacts more than sixty percent of them in their adulthood—physically, emotionally, and mentally.

My project took a retrospective view of one’s childhood by helping participants to examine their adult lives through the lens of their childhood ACE encounters. More attention needs to be placed on preventative measures through early intervention and proactive services for children and families in crisis. “Awareness of early childhood adversity risk and resultant downstream effects of toxic stress [through ACE encounters]

is key. Prevention must begin early with the targeting of at-risk populations.

Strengthening the stability of the family as well as the community affords environmental protection against the childhood effects of toxic stress” brought on by ACE exposures.³²

Focusing on preventative measures may also lessen the ongoing impact of the undealt with effects of ACE exposure on future generations.

The intent, spirit and hope of my project, which included psychoeducational and biblically based content, are captured in the following statement: “Because human beings are multidimensional and because spiritual and emotional dysfunction and health are intertwined, pastoral and psychological resources must be integrated to provide holistic healing. While spiritual strategies are not a substitute for psychological counseling, *both* are tools which God can use to bring wholeness to hurting people.”³³ While a person’s journey to self-awareness of how early childhood experiences have affected their adulthood was a facilitated process, those who participated in my project will continue to bear significant responsibility for their healing and self-care. As Susan Raffo shares, “Self-care is the constant practice of not letting more pain accumulate. It is about constantly remembering that our lives are of value. It is the process of settling our nervous systems so that we have more access to the present moment.”³⁴

This chapter has not only covered the psychological theory of Adverse Childhood Experiences, but also integrated this topic with the other foundations which informed my self-awareness project. The final chapter, Chapter Six-Project Analysis, details the

³² Franke, *Toxic Stress*, 7.

³³ James Gould, “Spiritual Healing of a Disrupted Childhood,” *Journal of Pastoral Care and Counseling* 60, no. 3 (Fall 2006): 263, 267.

³⁴ Menakem, *My Grandmother’s Hands*, 151.

project methodology, implementation, and outcomes. The hypothesis was also re-assessed based on these outcomes. The actual components of the two-day virtual workshop sessions (April 17, 2021 and May 1, 2021) will also be shared.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

Children who are raised in households where parental alcohol abuse is prevalent are adversely affected, many well into adulthood. Considering the ramifications associated with this emotional, mental, and physical trauma, one can logically conclude that alcoholism does not just impact the alcohol-abusing individual but bears heavily upon the entire family. It truly is a family disease.

Parental alcohol abuse and its destructive effects upon the family is hardly a new phenomenon. Biblically, Noah's incident with drunkenness in Genesis 9:18-29 is one such example. While it cannot be concluded that Noah was a habitual alcohol abuser or an alcoholic, the story of Noah and his sons shows how one triggering event of drunkenness could have such a widespread influence on not only his family but well beyond. For those of us who were raised in households where we encountered repeated episodes of drunkenness, the negative impact on our lives, even into adulthood, is unquestionable. Praise be to God that even with all the twists and turns in Noah's story, as well as in our own, God's sovereign plan and purpose still prevailed.

Beyond biblical times, well into the nineteenth century, alcohol abuse and its overwhelming effects on the family led to the establishment of the Woman's Christian Temperance Union (WCTU) in 1874. Women and children were being affected

disproportionately. Considering that this project focused on the lingering effects of parental alcoholism on the family, especially children, the zeal of the WCTU was certainly warranted. Even today, this international organization continues to educate the public on the adverse effects of alcohol abuse. Families are still experiencing its traumatic consequences in the areas of physical and verbal abuse, suicide, incarceration, poverty, violence, divorce, and many others.

In examining the theology of the family, foundational to its survival is its willingness to operate in love, unselfishness, kindness, forgiveness, assumed parental responsibility, and a secured hope that things are going to be alright. For children, these qualities are especially important. Since adult children of alcoholics typically grew up in dysfunctional home settings, the manifestation of these qualities was greatly diminished, if not non-existent. God knows that families are made up of imperfect people who struggle with their own weaknesses and character deficiencies. This is especially true for families where one or both parents are alcohol abusers. His healing mercy and grace, despite the limitations of humanity, remain full to overflowing. It is in our weakness that God's strength is made perfect!

Many of the weaknesses and character deficiencies that manifest themselves in adulthood have their roots in childhood trauma. The field of psychology examines many of these traumatic experiences through an assessment tool called the Adverse Childhood Experiences (ACEs). This had much relevance to the project because children who are exposed to alcohol or substance abuse before the age of eighteen are considered to have encountered one of the ten Adverse Childhood Experiences. Participants in my project had an opportunity to confidentially complete this assessment. Consistent with the

research, they all reported additional adverse experiences from the list. This was not surprising since alcohol or other substance abuse in the home tends to usher in many of the other ACEs.

Due to the limited research in the area of adult children of alcoholics, and the fact that many churches do not typically address intimate familial issues like this, it is unlikely that a significant percentage of these adults are even aware of the common links between this early childhood trauma and their adult lives. Therefore, this project was developed for the primary purpose of not only educating this population but raising their self-awareness in this critical area. It was anticipated that if adult children of alcoholics, specifically adult females, attend a two-day psycho-educational and biblically based workshop on the adverse effects of their early childhood experiences, then they will be equipped with both information and strategies necessary to increase their self-awareness. The increase in the participants' self-awareness was measured qualitatively through structured pre and post phone interviews, pre and post surveys, and participant observations during both workshop sessions.

It was acknowledged from the start of this project that each participant would gain awareness at different rates, in different ways, and from different perspectives. It was also anticipated that the work of the Holy Spirit could be a prominent force in revealing not only biblical truths to the participants, but how these truths specifically applied to their lives—past, present and future. Coupled with the educational materials and practical strategies that were shared, as well as the participants' responses to them, it is believed that a good measure of self-awareness was achieved. The two-day workshop laid a foundation for their continued journey of self-discovery and what is sometimes referred

to as “emergent awareness.” Founding members of the Board of Directors of the National Association for Children of Alcoholics, Herbert L. Gravitz and Julie D. Bowden, use the term “emergent awareness” in describing this self-awareness journey. The term, “emergent awareness” refers to the stage in the process when adult children of alcoholics begin to become aware of the psychological, physiological, and genetic vulnerabilities that they acquired as a result of being reared in a home where there was an alcoholic. “In emergent awareness children of alcoholics recognize that there was something wrong in their childhoods, and they no longer need to deny it. They become free to acknowledge their experiences and how they were affected.”¹ Although many individuals possess a basic idea of self-awareness, “many do not know exactly where it comes from, what its precursors are, or why some of us seem to have more or less than others.”²

One of the most valuable components of creating a safe and welcoming environment, from a pastoral care and counseling standpoint, was the strong message of “You’re not alone” that permeated the virtual room from beginning to end. As an adult child of an alcoholic that message also rang loud and clear for me as both a workshop facilitator and a participant. Sharing parts of my story kept me off the pedestal and placed me among the people. The inspirational music that ushered in each session not only readied us for what God would do in and through us that day but helped us to rest in His peace—His comfort—His reassuring love. Truly, we were not alone. We were bonded together by a common God Who had allowed us to share common traumatic childhood

¹ Herbert L. Gravitz and Julie D. Bowden, *Recovery: A Guide for Adult Children of Alcoholics* (New York, NY: Simon and Schuster, 1985), 29.

² Courtney E. Ackerman, “What is Self-Awareness and Why Is It Important?” Positive Psychology.com, January 2020, <https://positivepsychology.com/team/courtney-ackerman/>.

experiences. There was an early acknowledgement that God had set aside this time for fourteen women (plus me) to start an important and hope-filled self-awareness journey.

Methodology

The Approach and Venue

This self-awareness project progressed smoothly from paper to people on Saturday, April 17, 2021, and Saturday May 1, 2021. A workshop format was chosen to encourage greater engagement and afford participants space for self-reflection and journaling. As the primary facilitator, this format also gave me an opportunity to model transparency in sharing my own journey as an adult child of an alcoholic.

The original plan was to conduct the workshop sessions at the church, but due to COVID-19, the Zoom platform was utilized. The extended time between the workshop dates gave project participants a break from the possibility of online fatigue, as well as provide ample time to complete the assignments from the first session. Participants were encouraged to commit to both sessions at the time of registration. Incentives were incorporated to reinforce full participation. Besides raffling off stainless-steel bracelets and necklaces containing inspirational words, like, “God is Good.” “It is Well with My Soul,” and “Faith the Size of a Mustard Seed” large canvas bags and a Forgiveness Journal were also given away. The grand prize was reserved for the second workshop session—a one hundred-dollar VISA gift card.

I also maintained contact with the participants through email. One was sent on April 20th, three days after the first workshop, with words of encouragement and a

preview of the topics for the May 1st workshop session. I also attached a resource book list (Appendix A): Excerpts from the email were:

Happy Tuesday Morning! This is the day the LORD has made; let us rejoice and be glad in it! This morning, Psalm 139:13-17 was laid on my heart as a reminder of how precious we are to God! The last part of verse 14 caught my eye. David declares, “I know that full well.” What does he know? He knows that he is “fearfully and wonderfully made; and that God’s works are wonderful!” We are included in those works. Do we know without a doubt how much of a “gallery-worthy” masterpiece we are...despite the harsh words that have been spoken into our hearts and minds? God never wants us to doubt how highly esteemed we are in His precious sight!

PSALM 139:13-14 (NIV)

¹³For you created my inmost being;
you knit me together in my mother’s womb.
¹⁴I praise you because I am fearfully and wonderfully made;
your works are wonderful,
I know that full well.

Some of you have reached out to me regarding the books that were mentioned during the workshop. I have attached a list of resources that not only include those books, but additional ones...

Workshop Content

Workshop content for both days reflected a balance between secular and biblical presentations and discussions (Appendix B). The tone for the April 17th workshop session was set by the Senior Pastor of Mt. Ararat Baptist Church, Rev. Dr. William H. Curtis. His opening prayer and remarks were not only encouraging but reminded all in attendance that my project “was not just for her [referring to me] in the pursuit to attain her doctoral degree, but also for the development of replicable models that churches

across the country, and maybe even the world, will find very beneficial as they work to develop tools, projects and programs for ministry.”

Following Pastor Curtis’ remarks, the purpose and the objectives of the workshop, along with workshop rules and expectations, were also reviewed (Appendix C). The Pastoral Care and Counseling topics covered fell under the following broad categories: Empowerment and Self-Expression, Self-Reflection and the Sounds of Other Voices, and Self-Care. In addition, two biblical reflections were also shared.

At the conclusion of the first workshop, attendees were given an opportunity to use their journals to capture any new information, meditations, lingering questions, and any truths revealed to them by the Lord. In preparation for the second workshop, they were asked to write a letter to their nine-year old selves to connect with their inner child and practice compassionate self-parenting. The session ended in prayer.

The second workshop session was held on May 1st and followed the same structure (Appendix D). The broad Pastoral Care and Counseling categories included: Continuing the Journey, The Early Years, and The Journey to the Inside. The self-scored ACEs questionnaire (Appendix E) was also administered with anonymous group results shared in real time. Two biblical reflections were also incorporated.

In addition to the teachings I conducted, most of the other presentations were done by doctoral-level professional and context associates. Others were done by Licensed Ministers and a Licensed Professional Counselor. The publicized biographies for all presenters appear in Appendix F.

Methodologies Used to Assess Effectiveness

The methodologies used included: pre-interviews (Appendix G) and post-interviews (Appendix H), pre and post-surveys (Appendix I), behavioral observations of participants, and a participant workshop evaluation (Appendix J). Pre and post-interviews were conducted by telephone. The blank pre-survey, along with the Informed Consent Form (Appendix K) were completed and returned to the counseling center in a confidential self-addressed stamped envelope using the number assigned during the pre-interview process. Survey Monkey was used to process pre and post-survey data. Participant observations were conducted by the counseling center team. Additional confidential Zoom Polls were completed that gave an overview of the group's makeup. These polls included the age range of participants and drinking habits of participants (Appendix L).

Recruitment Strategies

Eventbrite, an online advertising platform, was the primary vehicle used for registration of potential participants. The Institutional Review Board (IRB) was consulted to ensure that the method posed no issues from a confidentiality standpoint. No issues were identified. Extensive workshop information was placed on the Eventbrite site including who was sponsoring the event, the dates/time, the qualifications for participation, the protected class exclusions, a sampling of the topics to be covered, the commitment to privacy and confidentiality, a contact number for questions and the presenters' qualifications. A modified version of my personal testimony as an adult child

of an alcoholic was also shared to assist in making a connection. Once an individual registered, automatic confirmations were sent to the registrants and the event organizer.

In addition to Eventbrite and my own personal social media pages, the church sent emails to each member and posted the event on its website and Facebook page. Since the church had such a broad national audience, it was not surprising that interest came from other geographic regions. Informational emails were also sent to approximately seventy women's organizations, family services groups, drug and alcohol recovery and aftercare programs, the formal Adult Children of Alcoholics support group, female offender programs and private counseling practices. Over sixty-five area churches, representing diverse denominations and populations, received informational emails as well. All emails were accompanied by workshop flyers that were created with the assistance of students from the Pennsylvania School for the Deaf (Appendix M). The workshop title differed slightly from the project title in order to reach a diverse group of participants.

Qualifying Participants

Special care was taken to promote the requirements for workshop participation with every written and verbal encounter with the public. In addition to the generic email confirmations registrants received from Eventbrite, they also received a more personalized thank you email from me. They were alerted to the need for a pre-interview to further discuss their interest in participating. Using the Eventbrite contact information, every potential participant was pre-interviewed to affirm they had grown up in a home with a parent or other caregiver who abused alcohol, that they were not in a protected class (under eighteen, pregnant, incarcerated or possess cognitive or intellectual deficits),

and that they could commit to both workshop sessions. Once approved, participants were assigned a number that would be used on all their confidential documents. During the pre-interview, the Informed Consent Form (ICF) was explained stressing the voluntary nature of the project, and the commitment to privacy and confidentiality. The pre-survey was also explained. After being provided with their addresses, they were told to expect both documents in the mail, along with a butterfly journal as a gift. The butterfly was used to symbolize transformation and beauty. A self-addressed stamped envelope labeled “CONFIDENTIAL” was also sent for their convenience. The documents were to be returned to the MACC and remain unopened until picked up. During the pre-interviews, the women were surprisingly transparent in discussing their adverse childhood experiences. Anticipating spending seven to ten minutes for each interview, the average interview actually lasted between twenty to twenty-five minutes. A sampling of what some of them hoped to receive from the workshop experience included: “Need to Understand My Trauma” (Participant #17); “Strengthen My Family” (Participant #21); “Even as a Christian, I Am Not All Together” (Participant #22); “Stuff Not Discussed in Church” (Participant #11); “Just Knew I Needed It” (Participant #15); and “Need Clarity on How it Can Affect My Parenting” (Participant #7). In order to receive the Zoom link for the first workshop, the pre-survey, the Informed Consent Form and the pre-interview needed to be completed before April 17th.

The Final Participants and Registrants

Fourteen women participated in the project. Thirteen attended both workshop sessions and one was only able to attend the first workshop due to an unexpected family

occurrence. Her pre and post data has been included but separated from the full participants in the evaluation process. In addition to these fourteen participants, the following categories of women also had some connection with the project:

Table 1. Non-participants and circumstances/reasons

CIRCUMSTANCE	TOTAL	# OF THE TOTAL WITHIN CONTEXT	REASON(S)
Inquired or registered for ONE workshop session in Eventbrite	5	3	All received follow up emails to encourage full registration. No response.
Signed up for BOTH workshop sessions, but did not complete the pre-interview	1	1	Person did not put a working phone number in Eventbrite and did not respond to email.
Signed up for BOTH workshop sessions, did pre-interview, returned paperwork but decided not to participate.	2	2	One person decided not to participate after family input. The other person contracted COVID-19 with symptoms.
Signed up for BOTH workshop sessions, did pre-interview, returned paperwork, but NO SHOWED without explanation.	3	3	One person did offer an explanation after the first workshop session that she had been called into work.

There would have been an additional number of women within the ministry context, either from Mt. Ararat Baptist Church or from the surrounding community. It should also be noted that two of the women who did not participate were Caucasian. Their attendance would have made the project more diverse. All fourteen workshop participants were African American.

Additional demographic information was collected during the pre-interview or during an actual workshop session through Zoom Polls, Polls Everywhere and Survey Monkey. This demographic information appears in the Summary of Learning section. All information was confidential and shared in real time from a composite group perspective only.

Implementation

Preparation for Workshop

In preparation for the two-day workshop, presenters for each session met a few days in advance with the context associate who was in charge of managing the Zoom platform. Every effort was made to prevent any technical glitches that would distract from the workshop content. Project participants were permitted to sign in ten minutes before the workshop sessions started at 9:00 a.m.

In addition to sharing information and addressing questions that participants had throughout the day, MACC counselors also assumed responsibility for observing participants' demeanor, facial expressions, body language, extent of engagement, and other behaviors during each workshop session. Those results will be addressed in the Summary of Learning section. Participants were informed that separate safe rooms would be available to them on Zoom if they needed to speak with a counselor. None of the participants availed themselves of this offer in either workshop session. However, I did later learn during the post-interview calls that some participants had shut off their Zoom videos when they felt "too emotional" or "teary."

Description of Workshop Part I: April 17, 2021

The first workshop session opened and closed with prayer. Inspirational music was played as the participants arrived and during breaks. A pre-recorded video of the Senior Pastor of Mt. Ararat Baptist Church, Rev. Dr. William H. Curtis, was shown. His opening remarks were encouraging, and purpose driven. Following his remarks, he offered the opening prayer. To ensure that the participants understood the overall purpose and objectives of the workshop, I provided this information as part of a PowerPoint presentation. Participants were given an opportunity to ask questions or offer comments regarding the various areas which are indicated below.

Pre-Established Purpose and Objectives

Based on actual outcomes and participant feedback, it appears that the pre-established workshop objectives were achieved. Participants were to become more aware of how parental alcohol abuse impacted children in their adult years. Participants were to learn what being an “adult child of an alcoholic” meant in a broad sense, as well as the common characteristics associated with it. Participants were to gain self-awareness concerning their own adverse childhood experiences through instruction, biblical reflections, self-examination, and personal journaling. They were to learn how biblical principles could support their self-awareness journeys. Participants were to learn about God’s sovereignty and how He works all things together for good for those who love Him and are called according to His purpose; how God desired us to view our pasts and learn from those experiences; how God expected us to take care of our temples through

self-care; and how God wanted us to manage our thought lives. Specific scripture references are included in the session agendas.

A sampling of some of the key topics covered on this first day include the following: characteristics of adult children of alcoholics, group discussion of Viola Davis' childhood experiences, the role of storytelling in the self-awareness journey, exploration of the inner child and self-parenting, and two biblical reflections.

As an introduction to the topic of adult children of alcoholics, I shared a portion of my journey to becoming a student at United Theological Seminary. I highlighted how the Spiritual Autobiography assignment impacted me and how it helped to birth the project. I offered some highlights of my early years as a young girl in a chaotic home environment, and how I believed those experiences affected me in my adult life. This opened the door for me to give honor to God for His grace in restoring our family by healing my father. Using a PowerPoint, I shared in more detail the history of the organization, Adult Children of Alcoholics, the characteristics of adult children of alcoholics (including the Laundry List-Appendix N), the unique characteristics of adult daughters of alcoholics and the differences between women who had fathers who were alcoholics versus mothers. This section concluded with some of the typical positive attributes of adult women of alcoholics, from resilience to empathy...from being crisis handlers to problem solvers.

A seven-minute video of award-winning actor, Viola Davis' childhood testimony with an alcoholic father entitled, "All of Who You are is Who You Are" was shared. This short video was included to demonstrate to participants that we all have back stories. Despite Ms. Davis' success as we see it, we could not have known about her early

childhood trauma unless she chose to share it. The video laid a good foundation for group discussion.

Participants were taught to view storytelling as a powerful tool for healing. The purpose of this topic was in no way to coerce them to share any part of their own stories or to go back on our word regarding their right to privacy, confidentiality, or the voluntary nature of your workshop experience. The goal was to have them look at storytelling as another tool for their self-awareness toolkits.

Participants learned that the voice of the inner child needed to be acknowledged. The voice can be spoken out of wounded places or spoken from pleasant places. If the child consistently absorbed the words of dysfunctional adults, then that inner child will often repeat those cruel and hurtful words over themselves. Self-parenting replaces the words of that parent with loving, accepting and affirming words. In addition to the above secular topics, two biblical reflections were also shared including Noah's story and self-care.

A portion of the Noah story in Genesis 9:18-29 was briefly reviewed. Participants were shown how one episode of Noah's drunkenness led to multiple outcomes that affected his family and beyond. The main point that participants were to take away from this teaching was that because God is sovereign, His purpose and plan prevailed despite the events in Noah's life. Since God is no respecter of person, the same applies to our lives despite being exposed to repeated episodes of drunkenness.

The message of self-care was found in 3 John the second chapter. The presenter applied the message that John sent to his friend, Gaius, in her teaching. Reminding the participants how much God loves them and wants their well-being to be a high priority in

their lives, the connection between body and soul was not missed. Participants were challenged to hold onto hope that their past lives do not define who they are and what they are capable of accomplishing through God.

Description of Workshop Part II: May 1, 2021

The second workshop session also opened and closed with prayer. Before delving into the agenda for the second session, time was taken to review the participants' takeaways from the first session. The discussion was fruitful even though not all participants offered comments. They were asked: What stuck with them? What gave them pause and made them think? What had the Lord spoken to them about what they had heard? What actions, if any, had they taken in their journey? Who wanted to volunteer to read their letter to their nine-year self? Two participants volunteered to read their letters to the group. Both were transparent and contained relatable details. Both letters opened up a brisk group discussion about perfectionism, learning how to say "no," and having the right heart motives for serving in the church. Seeking acceptance from others seemed to be a common theme, and it was viewed as a negative motivator for helping others. God knows our hearts and whether what we do is to honor Him or bring attention to ourselves for acceptance and affirmation.

The discussion on Adverse Childhood Experiences (ACEs) started with an explanation of the ten types of childhood trauma measured in the ACEs questionnaire. The presenter also shared with the participants that childhood trauma in modern times goes well beyond these ten types. A sampling of these include racism, homelessness, bullying and many others. She also showed a very illustrative video on brain function and

which parts of the brain can become dominant as a result of trauma in our lives. The subject of resilience was also introduced to help offset the weightiness of the topic. In conjunction with the teaching, the presenter shared a biblical reflection on “Dealing with the Past” and the importance of finishing unfinished business by reconciling relationships with self, others and God in the process. The presenter concluded by facilitating the confidential completion of the ACEs Questionnaire through Polls Everywhere that yielded group poll results in real time. The following ACEs Group results are linked to the thirteen full participants only. For questions #6 and number #10, there are only twelve responses since the participant either intentionally or unintentionally skipped.

Each of the following ACEs questions appear below, followed by the percentages of participants who answered “yes” (present as an ACE in that individual’s life) and “no” (not present as an ACE in the participant’s life):

Table 2. Group results of adverse childhood experiences poll

1. Did a parent or other adult in the household often or very often... Swear at you, insult you, put you down, or humiliate you? or Act in a way that made you afraid that you might be physically hurt?

4-NO (31%)	9-YES (69%)
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2. Did a parent or other adult in the household often or very often... Push, grab, slap, or throw something at you? or Ever hit you so hard that you had marks or were injured?

9-NO (69%)	4-YES (31%)
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3. Did an adult or person at least 5 years older than you ever... Touch or fondle you or have you touch their body in a sexual way? or Attempt or actually have oral, anal, or vaginal intercourse with you?

6-NO (46%)	7-YES (54%)
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4. Did you often or very often feel that ... No one in your family loved you or thought you were important or special? or Your family didn't look out for each other, feel close to each other, or support each other?

6-NO (46%)	7-YES (54%)
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5. Did you often or very often feel that ... You didn't have enough to eat, had to wear dirty clothes, and had no one to protect you? or Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?

8-NO (62%)	5-YES (38%)
------------	-------------

6. Were your parents ever separated or divorced? (One person skipped the question).

3-NO (25%)	9-YES (75%)
------------	-------------

7. Was your mother or stepmother: Often or very often pushed, grabbed, slapped, or had something thrown at her? or sometimes, often, or very often kicked, bitten, hit with a fist, or hit with something hard? or Ever repeatedly hit over at least a few minutes?

5-NO (38%)	8-YES (62%)
------------	-------------

8. Did you live with anyone who was a problem drinker or alcoholic, or who used street drugs? (Note: This should have been 100% “yes,” but there were some participants who knew their parent(s) drank regularly, but they could not unequivocally view them as “problem drinkers” per the pre-interviews. They did not deny the effects, however, of their drinking on the family.

3-NO (23%)	10-YES (77%)
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9. Was a household member depressed or mentally ill, or did a household member attempt suicide?

4-NO (31%)	9-YES (69%)
------------	-------------

10. Did a household member go to prison? (One person skipped the question).

9-NO (75%)	3-YES (25%)
------------	-------------

Much research supports the fact that if a child lived with someone who was a problem drinker or alcoholic or used street drugs (Question #8), then they were more likely to have been impacted by additional ACEs. Observations that were gleaned from this information include the following: (1). The average number of ACEs per participant was five. Generally, ACEs scores over four or five fall into the high risk category for toxic stress. More importantly, the ACEs score was meant to provide the participants with information to help raise self-awareness and begin to see how specific traumas may have affected their lives. (2). The highest number of ACEs appeared in numbers one, six, seven, eight, and nine. Many of these involved physical and verbal abuse. Sexual abuse was also prevalent in over 50% of the participants. Mental illness also factored into 69% of their families.

The next presentation addressed the question, “What are Adverse Childhood Experiences from a physiological standpoint?” This complex subject was simplified for easier understanding and practical application. The slides used contained visual illustrations to reinforce key points. The presenter reviewed numerous health risk factors that are often connected to Adverse Childhood Experiences, e.g., alcohol and drug abuse, severe obesity, depression, and others. Many adult diseases have their origins in childhood trauma, e.g., liver disease, chronic lung disease, diabetes, gastrointestinal disease, and many others. The presenter also spent a good portion of time talking about

managing toxic stress and fear, bringing in 2 Timothy 1:7, “For God gave us a spirit not of fear but of power and love and self-control.”

The “Role of Forgiveness in the Self-Awareness Journey” was included in the workshop for three key reasons: (1). To understand that forgiveness is a critical part of moving forward and experiencing healing from prior hurts and pain inflicted upon us; (2). To discourage acceptance of any lingering unforgiveness, especially towards our parents, it was important to remind participants that unforgiveness was not limited to the alcohol-abusing parent. It could also be harbored against the sober parent for seemingly tolerating the destructive and unhealthy behaviors of their spouse; and to accept the possible need for self-examination in this area of forgiveness and release anyone who we may still be holding hostage in our hearts. In teaching on this subject, I also shared some of the common misconceptions about what forgiveness is and what it is not. Ephesians 4:32, "Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" was offered as a foundational passage. It put forgiveness in perspective for the participants.

In addition to the above topics, one additional biblical reflection was shared based on the topic, “Managing One’s Thoughts” according to Philippians 4:8. Using the story of a young girl who had been constantly fed lies about herself for most of her life, the presenter stressed how important it was to use the Word of God to counter the lies about ourselves and our situations.

Observations of Participants

The MACC counselors and I made several observations during both workshops which are described below. Overall, the participants were engaged and focused during both workshops, i.e., nodding, taking notes, smiling, in deep thought, and rejoicing especially during comments about God's redemptive power. During the more intense topics (inner child, ACEs, Forgiveness), some had bowed heads, possibly praying. Others turned their videos off as was self-reported during my follow-up interviews. There were only three or four women who did not offer comments or ask questions during either workshop sessions. By the second session, more interconnectivity was observed among the participants, especially as different women shared parts of their stories. The participants demonstrated a relaxed demeanor, especially by the second session. This possibly translated into "feeling safe" or "feeling heard." The participants seemed to really perk up when they heard a story that was similar to their own. The feelings of "not being alone" showed on their faces. By the end of the second workshop, it was evident that the participants (and even some of the presenters) wanted "more." I assured them that I would be following up individually to conduct the post-interviews and assess their needs at that time.

Post-Workshop Follow-Up

Post-Interviews were conducted within two to three days of the second workshop. All but one participant was reached. Although they had completed workshop evaluations, which will be addressed in the next section, the participants seemed eager to share how much the two-day workshop experience had impacted their lives. The following quotes

represent just a sampling of participant comments during our conversation: “It was liberating and well worth my time” (Participant #2). “It felt uncomfortable digging deep at first...then it felt good” (Participant #8). “I felt so welcomed at the workshop, and so accepted” (Participant #3). “I saw that I wasn’t alone” (Participant #7). “I could feel the puzzle pieces coming together in my head” (Participant #19). “The class was superb!” (Participant #10). “It was excellent. I felt bad that I didn’t speak” (Participant #13). “Extremely powerful experience...God was there” (Participant #15). “I feel more set for the healing journey” (Participant #22).

The workshop experience was not only meant to impart information and raise self-awareness, but to also determine the subsequent needs of the participants. They were asked how they could be supported in their journey. Options were counseling, support group, sharing of resources, referral assistance for out-of-state participants, and other needs they would share. For the five participants from other states, counseling services would not be possible. However, they could be assisted by being provided with criteria they could use in selecting counselors in their area. They were also interested in receiving any additional resources we may uncover. For women within the ministry context, two planned to explore counseling services, including pre-marital counseling. Many of them expressed interest in being part of a support group or a Book Club focused on the topics we had presented. Others simply suggested periodic fellowships like lunch or dinner. It was obvious that the participants did not view the end of the workshop sessions as the end of their process.

When asked if they believed their church or denomination would be open to this type of workshop, every participant believed that they would be receptive. The

predominant denomination represented in the group was Baptist. A few participants were AME Zion, followed by one Anglican and one non-denominational.

All participants wanted to be kept abreast of any other workshops or seminars MACC hosted. About half of them desired to maintain informal contact in case they needed to talk or had questions. I was receptive to this as long as boundaries could be maintained between informal discussions and counseling sessions.

Summary of Learning

Detailed Description of the Pre- and Post-Survey Results

Originally, the pre- and post-survey contained twelve statements. Two statements were deleted because they were similar to other statements and could be confusing to the participants. The survey covered three areas: (1). General knowledge of the subject (alcoholism, being an adult child of an alcoholic, etc.); (2). Behaviors and coping mechanisms (some were related to being an adult child of an alcoholic); and (3). Values and opinions about topics like “forgiveness” and “spirituality.” The intent of each statement was to assess increased knowledge, a more insightful (and open) view of some of their behavioral patterns, and some changes in their opinions on such crucial areas as “forgiveness.”

Pre- and Post-Workshop Survey Questionnaire Group Results

The ratings are as follows: (1). Participant strongly disagreed (SD) with statement. (2). Participant disagreed (D) with statement. (3). Participant neither agreed

nor disagreed (N) with statement. (4). Participant agreed (A). (5). Participant strongly agreed (SA) with statement. Each statement has been designated as “Affirmative” (one, three, four, and eight), “Negative” (two, nine, and ten) or “Neutral” (five, six, and seven). Affirmative statements are accurate or true statements, so it is desired that participants agree with them. Negative statements represent inaccurate or untrue statements, so it is desired that participants disagree with them. Lastly, neutral statements are behavioral based statements that may be true for some participants and untrue for others. Evidence of increased self-reflection may be represented, for example, by a participant moving from a neutral answer to a more committed answer—agree or disagree, etc. This actually occurred in many instances. There should be thirteen full participants. Some questions only have twelve full participants because the participant skipped the question—intentionally or unintentionally.

Table 3. Group results of pre- and post-survey questionnaires
STATEMENT #1: Alcoholism is considered a family disease. (Affirmative)

RATINGS	(1) SD	(2) D	(3) N NEITHER Agree nor Disagree	(4) A	(5) SA
PRE	1	1	0	6	5
POST	1	0	0	7	5

Overall, the participants seemed to have understood the family nature of alcoholism prior to their workshop experience. One additional individual agreed with the statement. One additional person disagreed and, as in the pre-survey, one person strongly disagreed.

STATEMENT #2: Being an “adult child of an alcoholic” means that he/she lives in the past and is infantile in his/her thinking and actions. (Negative)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	7	2	4	0	0
POST	7	5	1	0	0

What is significant here is that the number of individuals who chose N decreased on the post-survey. It appears that they moved into the D category after learning that this statement did not reflect an accurate definition.

STATEMENT #3: There are significant differences in adults who have been raised in households with parental alcohol abuse vs. those who have not. (Affirmative)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	0	1	1	5	6
POST	0	0	0	5	8

Reflecting new knowledge, both responses that fell in the D and N moved into the SA category.

STATEMENT #4: Adults who have been raised in alcoholic families are often affected *physically* as well as emotionally and mentally in their adult lives. (Affirmative)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	0	0	1	7	4
POST	0	0	0	5	7

The teaching on the physiological aspects of ACEs seems to have impacted the responses. Like in the pre-survey, no participants fell in the SD or D categories. Only one was in the N category. On the post-survey, a significant number of participants fell in the SA category, even if some had selected A on the pre-survey.

STATEMENT #5: I freely express my feelings rather than “stuffing” them down when it becomes too uncomfortable to share them. (Neutral)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	3	1	4	3	2
POST	3	5	0	4	1

Realizing that this is one of the common characteristics of being an adult child of an alcoholic (after the workshop), more participants seemed to have felt more comfortable disagreeing with the statement. Those who agreed with the statement may simply reflect a comfort level in expressing their feelings. Not all characteristics apply to all individuals with this life experience.

STATEMENT #6: I tend to respond negatively to personal criticism, whether I think it is constructive or not. (Neutral)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	2	4	4	2	1
POST	2	5	2	2	2

This is another common characteristic of adult children of alcoholics. Other than fewer participants using the N category, there were not significant differences between the pre and post-surveys.

STATEMENT #7: I tend to judge myself harshly which contributes to my low sense of self-esteem. (Neutral)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	2	2	2	2	4
POST	0	4	1	4	4

This is another common characteristic of adult children of alcoholics. There are fewer in the N category and SD categories. A few moved to the D category, but the number of those who agree with the statement increased. Understanding that this may be a byproduct of the early life trauma may have helped some participants acknowledge the impact. Eight of the twelve participants agreed or strongly agreed with the statement versus six before.

STATEMENT #8: I believe a person's spiritual life plays a significant role in their self-awareness and any needed healing as an adult child of an alcoholic. (Affirmative)

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	0	0	0	7	6
POST	0	0	0	4	9

Even on the pre-survey, participants saw the importance of spirituality, but because the workshop sessions intentionally tied in the spirituality with the other information and

strategies, there was an even greater necessity of incorporating spiritual principles in their journeys. That is reflected by the positive shift in responses to the SA category.

STATEMENT #9: I believe that people should have the right to withhold forgiveness, depending on how severe and damaging the offense was (Negative).

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	6	4	2	1	0
POST	8	2	2	1	0

While the process of forgiveness can take time, especially in this area of childhood trauma, it is understandable that some (two) were unable to commit to either side and one person agreed with the statement. The number of SD responses, however, did increase after the teaching on forgiveness.

STATEMENT #10: As I look at my life, I do not believe I have been significantly affected by being raised in a household with parental alcohol abuse. (Negative—even though it appears neutral).

RATINGS	1 SD	2 D	3 NEITHER Agree nor Disagree	4 A	5 SA
PRE	7	3	2	0	1
POST	6	7	0	0	0

All thirteen participants believed that their lives had been significantly impacted as compared to ten on the pre-survey. Two less individuals fell in the N category and no participant felt that their lives had not been impacted. Armed with new knowledge, time

for introspection and prayer, and benefitting from the shared experiences with others, these responses support an increase in knowledge and self-awareness.

Individual Pre- and Post-Survey Questionnaire Results (Full Participants)

The column on the far left represents the ten (10) statements. The row at the top represents the thirteen full participants with the pre- and-post survey responses under each participant for each statement.

Table 4. Individual pre- and post-survey results (thirteen full participants)

INDIVIDUAL PARTICIPANTS							
?#	02	03	07	08	10	11	13
1	SA/SA	SA/SA	A/A	A/SA	A/SA	A/SA	D/A
2	SD/D	N/A	N/D	N/D	S/SDD	D/SD	SD/SD
3	A/SA	A/A	A/A	SA/A	D/SA	N/A	A/A
4	A/SA	N/A	A/A	A/A	N/SA	A/A	SA/SA
5	D/D	N/N	N/A	SA/D	N/SD	N/D	SA/A
6	AD/D	D/D	A/A	D/D	S/SD	D/D	N/SD
7	SA/A	A/A	D/A	SD/A	SD/SD	D/D	N/SD
8	SD/D	A/A	A/A	SA/A	SA/SA	A/A	A/SA
9	D/D	D/N	N/D	N/D	SD/SD	D/SD	D/SD
10	D/SD	D/D	SD/D	N/SD	SA/D	D/D	SD/SD

INDIVIDUAL PARTICIPANTS (Cont.)						
?#	14	15	17	19	21	22
1	SA/SD	SD/SA	SA/A	SA/SA	A/A	A/SA
2	N/A	D/SD	SD/SD	SD/SD	SD/N	SD/SD
3	SA/SD	SA/SA	SA/SA	SA/SA	A/SA	SA/SA
4	SA/SA	SA/SA	A/A	A/SA	A/SA	SA/SA
5	A/A	SD/A	SD/SA	SD/SD	A/A	D/D
6	N/SA	SA/A	N/N	N/SA	SD/D	A/D
7	N/SA	SA/N	SA/A	SA/SA	D/D	SA/SA
8	A/SD	SA/SA	SA/SD	SA/SA	A/SA	A/SA
9	SD/A	D/N	SD/N	SD/SD	SD/SD	A/SD
10	SD/SD	SD/D	SD/D	SD/SD	N/D	SD/SD

These individual results align with the group results which were previously addressed.

The changes in how participants viewed the statements demonstrated increased knowledge, a more insightful (and open) view of some of their behavioral patterns, and

some changes in their opinions on such crucial areas as “forgiveness.” The use of “N” in their responses on the pre-survey decreased dramatically in their “post-surveys.” This may portray a greater confidence in their responses, or just a willingness to “take a stand” on some of the more challenging statements.

Individual Pre- and Post-Survey Questionnaire Results (1 Partial Participant)

Table 5. Individual pre- and post-survey questionnaire results (partial participant)
PARTIAL PARTICIPANT (1)

?#	12
1	SD/SA
2	N/SD
3	SA/SA
4	N/SA
5	N/SD
6	N/SA
7	N/SA
8	SA/SA
9	SD/SD
10	N/SA

This small chart represents the one participant who only attended the first workshop. Even in her case, positive changes were made. On her pre-survey, she had more N responses than any other participant. There are no N responses on her post-survey, and new responses align with the participants who attended both sessions.

Based on the results of the pre and post-surveys, the pre and post-interviews, observations, poll results and the participant evaluation, the hypothesis seems to be supported. Since these thirteen full participants and one partial participant were equipped with information and strategies through this workshop experience, there has been an increase in their self-awareness of what it means to be an adult child of an alcoholic and the residual effects of that experience.

Additional Poll Results and Demographic Information

Table 6. Age range of participants (only reflects thirteen full participants since the partial participant was not present when data was collected)

AGE RANGE	PERCENTAGE AND NUMBER OF PARTICIPANTS
18-24	0% (0)
25-34	0% (0)
35-44	27% (4)
45-54	9% (1)
55-64	18% (2)
65-74	46% (6)
75 and over	0% (0)

The most prevalent age group was sixty-five through seventy-four years old, representing 46% of all full participants. I also fall within this age group. Perhaps that was one factor that contributed to the rapport and connection that was established early in the process.

The remainder of the group fell within thirty-five through sixty-four years old, representing a combined total of 54%. The absence of participants from the younger age groups (eighteen through thirty-four) may represent a recruitment deficiency. Also

noteworthy is the fact that although most of the participants fell within an older group, their level of expertise with the Zoom platform was quite good. However, some of them were more challenged with other platforms like Polls Everywhere and Survey Monkey.

Lastly, it is worth mentioning that these older adults were still carrying the weight of their childhood trauma(s). The fact that they were still trying to reconcile the impact of their early childhood adversity with their adult lives is commendable.

Table 7. Geographic area of participants (all fourteen participants are reflected)

PROJECT PARTICIPANT NUMBER	CITY AND STATE	IN DEFINED CONTEXT	IN EXPANDED CONTEXT
02	Glen Allen, VA	No	Yes
03	Pittsburgh, PA	Yes	No
07	Pittsburgh, PA	Yes	No
08	Pittsburgh, PA	Yes	No
10	New Orleans, LA area	No	Yes
11	Pittsburgh, PA	Yes	No
12	Pittsburgh, PA	Yes	No
13	Atlanta, GA area	No	Yes
14	Hartford, CT area	No	Yes
15	Pittsburgh, PA	Yes	No
17	Pittsburgh, PA	Yes	No
19	Jackson, MS area	No	Yes
21	Raleigh, NC area	No	Yes
22	Pittsburgh, PA	Yes	No
TOTAL=14		TOTAL=8/57%	TOTAL=6/43%

The eight participants who were within the defined context were either members of Mt. Ararat Baptist Church or residents of the Pittsburgh area. Since the workshop sessions were conducted virtually, as well as the recruitment process incorporating online methods like Facebook, church website, Eventbrite, etc., six additional participants were able to attend from other states. Considering Rev. Dr. Curtis's opening remarks that this project could "potentially [be] a blessing to the lives of many churches, individual members, and congregations across the globe," it was already coming to pass.

Table 8. The parent(s) who abused alcohol in their childhood (all fourteen participants are reflected)

PROJECT PARTICIPANT NUMBER	MOTHER	FATHER	BOTH PARENTS
02	No	Yes	No
03	Yes	No	No
07	No	Yes	No
08	Yes	No	No
10	No	Yes	No

11	No	Yes	No
12	No	Yes	No
13	**	**	Yes
14	Yes*	No	No
15	No	Yes	No
17	**	**	Yes*
19	Yes	No	No
21	No	Yes*	No
22	NO	Yes	No
TOTAL=14	TOTAL=4	TOTAL=8	TOTAL=2

*These participants were reluctant to unequivocally describe the parent as an “alcoholic” or even admit that they seriously abused alcohol in any season of their lives. They also may have had siblings who experienced the parent’s alcohol abuse at its worst. Ironically, for whatever personal reason these participants had, they believed that this workshop experience had some relevance to their own lives. **If both parents abused alcohol, they were only counted once under the “Both Parents” category. The participants learned that as females, it mattered whether the alcoholic parent was their mother or their father.

Drinking Habits of Participants

Reflects thirteen full participants since the partial participant was not present when this data was collected.

1. Do you believe your early life exposure to alcohol abuse in the home has made you more prone to drink or less prone to drink? NOTE: Some of the non-drinkers may have answered in the prone sections

- More prone (36%=5)
- Less prone (45%=6)
- Has had no effect one way or the other (0%=0)
- I don’t drink (19%=2)

None of the participants reported that alcohol abuse had no effect one way or another.

Most of them were less prone to drink. Even though there are only two non-drinkers reported under this question, there are higher amounts, as high as seven, in other questions. That represents half of the participants. Some of the non-drinkers probably responded “less prone” under this question. For those who responded, “more prone,” there is nothing in the later poll responses that portrays any of the participants as alcohol abusers. What is not known through this question is whether these traumatized participants have substituted other addictions for the drinking, e.g., eating, shopping, overworking, etc.

2. At what age, if any, did you first have an alcoholic drink?

- 12 or younger (27%=4)
- 13 to 15 (0%=0)
- 16 to 18 (18%=2)
- 19 to 22 (36%=5)
- Over 22 (0%=0)
- Never had a drink (19%=2)

Since there are only two participants who never drank, that means that even the other non-drinkers at least tried alcohol. The sixteen to eighteen age group was probably more experimental in nature, while the nineteen to twenty-two age group actually falls within the legal range. The four participants who were under twelve when they had their first drink is really not that surprising. It is a time of great peer pressure. Also, the availability of alcohol in the home, as well as the opportunity to try it when there may not have been proper parental oversight, made that all the more likely.

3. If you *do* drink, what type of beverage do you usually prefer?

- Beer (0%=0)
- Wine (27%=4)
- Liquor (18%=2)

- None, I don't drink (55%=7)

As mentioned earlier, the "I don't drink" number is seven or 55% of the participants. For those who drink, the most preferred drink was wine. It is unknown if there was a correlation between this choice and the perceived acceptability of wine in the Bible. All the participants were at least church attendees, so their spirituality may have come into play here.

4. How often do you drink?

- Every day (0%=0)
- A few times a week (27%=4)
- Just on the weekends (0%=0)
- A few times a month (0%=0)
- Only on special occasions (18%=2)
- Never (55%=7)

These answers seem to support that the participants were either non-drinkers or light drinkers. This is confirmed later by the low quantity of drinks consumed in one sitting.

5. Have you ever been too drunk to drive or perform other activities safely?

- Yes, I have. Yes, but I've hidden it pretty well. (18%=2)
- Yes, and I've chosen not to drive in those situations. (27%=4)
- I have never gotten drunk, so no. Either don't drink or never to excess. (55%=7)

This question uncovered minimal high-risk behavior. With most not drinking at all there are others who have taken chances. Most have been responsible enough to not get behind the wheel when they have had too much to drink.

6. On the average, how many servings of alcohol do you consume in one sitting? (1 serving beer=12 oz.; 1 glass wine=5 oz.; 1 shot liquor=1.5 oz.)

- One (18%=2)
- Two (20%=3)
- Three (7%=1)
- Four or more (0%=0)
- Don't drink (55%=7)

When considering the low frequency of the participants' drinking, as well as the moderate to low quantities of alcohol consumed at each sitting, the participants seemed to possess sufficient self-discipline in their drinking habits. Again, most reported not drinking at all.

7. If you do not drink, what is the main reason for this choice? (Based on the other questions, it appears that seven of the participants are non-drinkers)

- Religious or moral reasons. (18%=1)
- Don't like the taste. (10%=.70)
- Don't want to become an alcoholic or alcohol dependent. (37%=3)
- Health concerns—mental and/or physical. (25%=2)
- Not advised due to my medication(s). (0%=0)
- Do not want to be a "bad" example for others. (10%=.70)

This question more than the others got at the primary reason behind why the non-drinkers do not drink. Since they could only choose one answer, it was somewhat surprising that "Religious or moral reasons" was not chosen more frequently. The fact that the majority of participants (37%) did not want to follow in parental footsteps speaks volumes about how negatively they viewed their childhood experiences. It also reveals some measure of justifiable concern that they could become addicted like one or both of their parents.

Participant Evaluation of Two-Part Workshop Experience (Group Results Only)

The participants were given instructions to share their opinions about the two-part self-awareness workshop. They were asked to rate the statements according to the scale strongly disagree, SD; disagree, D; neither disagree nor agree, N; agree, A or strongly agree, SA.

Table 9. Participant workshop evaluation: Overall opinions of workshop experience

1. The objectives of the workshop were clearly defined and achieved.

SD-0%	D-0%	N-9%	A-27%	SA-64%
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2. Participation and interaction were encouraged but not forced.

SD-0%	D-0%	N-0%	A-27%	SA-73%
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3. I felt that my confidentiality was respected, and care was taken to create a safe environment.

SD-0%	D-9%	N-0%	A-18%	SA-73%
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4. The topics covered were relevant to my life.

SD-0%	D-0%	N-9%	A-18%	SA-73%
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5. The content was organized and easy to follow.

SD-0%	D-0%	N-0%	A-27%	SA-73%
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6. The materials and resources shared were helpful.

SD-0%	D-0%	N-0%	A-18%	SA-82%
-------	------	------	-------	--------

7. This workshop experience will be useful in my continued self-awareness journey.

SD-0%	D-0%	N-9%	A-9%	SA-82%
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8. The presenters were knowledgeable about their topics.

SD-0%	D-0%	N-9%	A-0%	SA-91%
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9. There was a good balance between “secular” and biblical teaching in addressing the various topics.

SD-9%	D-0%	N-0%	A-9%	SA-82%
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10. The overall management of the Zoom platform was carried out professionally with little to no confusion.

SD-0%	D-9%	N-0%	A-18%	SA-73%
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These evaluation results reflect an overall positive response to the workshop experience. With the exception of a few SD responses, it certainly appears that the participants believed that the goals and objectives of the two-day workshop were met. The quality of the speakers, the technical aspects, the materials and resources, and most importantly the relevance of the workshop to their own lives were all rated favorably.

What I Learned and How the Workshop Experience Impacted Me

First and foremost, I learned that God initiated this project through my Spiritual Autobiography. God already knew the women who would attend the workshops and how they would be impacted. God knew I still had unfinished business in my own life, and like the other women, I needed to know I was not alone. God put all the pieces together so that “good success” would be experienced by all. I do not have a clear vision of where this project is yet to go, but I sense that a solid foundation has been laid for more work in this area. There is a great need for holistic ministry and pastoral care in the Church.

The workshop experience showed me how willing people are to help when a vision can be articulated passionately and clearly. The eagerness of the speakers who poured into the lives of these women refreshed and encouraged me, as well as the participants. I realized how comfortable I could be as both a facilitator or leader, and a participant! What was taught, I needed. What I taught, I needed.

Lastly, I learned that trust relationships can be built and nurtured even during pandemic times using a platform like Zoom. The Spirit of God is not limited in any way when it is His plan. God’s power and ability to transform lives was not dependent on time or space. Clearly, God worked in us and through us to accomplish what was pleasing.

Conclusion

Project Effectiveness: What Worked and What Could Have Worked Better

Contrary to what I originally believed about utilizing virtual space, surprisingly the workshops worked out well. We still established rapport with participants, protected their confidentiality, and promoted interaction among participants who were willing to engage. Presenters went above and beyond to make their presentations engaging and relatable. Their use of slides and PowerPoint significantly added to the visual appeal. One of the most unanticipated benefits of conducting the workshops virtually was the interest generated beyond the borders of the ministry context. Five of the fourteen participants were from other states.

Content for the workshops supported the overall project focus and flowed seamlessly from one topic to the next. Having a balance between spiritual and secular subjects appealed to participants' spirit, soul, and body. Because so much was covered, two days may not have been ideal. Although no one complained about the full days (9:00 a.m.-4:00 p.m.), I think three days, especially if done virtually, may have worked even better. We could have included break out groups, incorporated more hands-on activities, and reserved more time for prayer and journaling.

Another area that could have been done better is how participants were recruited. I believe a more personalized recruitment strategy would have increased diversity. Also, there should have been a better use of other media options, e.g., community talk shows, Facebook Live, information interviews in a Webinar format, etc.

The Hypothesis: To What Degree Was It Supported or Not?

The hypothesis for this project was, “If adult children of alcoholics, specifically adult females, attend a two-day psycho-educational and biblically based workshop on the adverse effects of their early childhood experiences, then they will be equipped with both the information and the strategies necessary to increase their self-awareness.” Based on the results of the pre and post-surveys, the pre and post-interviews, observations, poll results and the participant evaluations, I believe the hypothesis was supported.

Possible Future Opportunities

While conducting the post-interviews, three out-of-state participants expressed an interest in having a MACC counselor speak at their church (or church sub-group) on topics dealing with mental health and spirituality, the spirit-soul-body connection, and healing from the past. They felt that this may open doors to further discussions and ministry formation. This may be a good opportunity to be part of a congregation-inspired ministry since many church ministries typically originate from the leadership level.

Although this workshop was limited to adult females, it would have applicability to others. Men who have grown up in households where alcohol abuse was prevalent may benefit. Even whole families may benefit. Virtual workshops, even after churches reopen, would have no geographic limits. Since the problem of alcoholism is an international one, virtual workshops could be conducted across the globe. Of course, where practical, face-to-face workshops would still be a suitable option.

Based on the feedback from participants, MACC will explore the feasibility of formulating a support group for adult children of alcoholics. There is an existing ACOA support group within our ministry context area, but we would want the autonomy to create such a group according to the spiritual, mental, and emotional needs of those who participate. We will also explore one participant's suggestion to form a Book Club that would deal with adult children of alcoholics.

As many churches grapple with the challenges of mental health and other social issues within their congregations, issues like those revealed in this project can serve as conversation starters. Adult children of alcoholics are in our churches. Children are currently being raised in the same types of homes from which we have evolved. The cycle continues until it is broken. God wants to bring healing and deliverance to those in these broken places. Pastoral Care and Counseling can hold a prominent place in God's redemptive plan to heal the brokenhearted and bind up their wounds.

APPENDIX A

SELF-AWARENESS WORKSHOP RESOURCES

SELF-AWARENESS RESOURCES
(FOCUS: ACOA, Inner Child and Self-Parenting)

Ackerman, Robert J. *Perfect Daughters: Adult Daughters of Alcoholics*. Deerfield Beach, FL: Health Communications, Inc., 1989.

Adult Children of Alcoholics/Dysfunctional Families World Organization, *Twelve Steps of Adult Children Workbook*. Lakewood, CA: Adult Children of Alcoholics/Dysfunctional Families World Organization, 2007.

Anderson, Ray S., and Dennis B. Guernsey. *On Being Family: A Social Theology of the Family*. Eugene, OR: Wipf and Stock, 1985.

Burke-Harris, Nadine. *Deepest Well: Healing the Long-Term Effects of Childhood Adversity*. HMH Books, 2018.

Gravitz, Herbert L., and Julie D. Bowden. *Recovery: A Guide for Adult Children of Alcoholics*. New York, NY: Simon and Schuster, 1985.

Menakem, Resmaa. *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies*. Las Vegas, NV: Central Recovery Press, 2017.

Pollard, John K. *Self-Parenting: The Complete Guide to Your Inner Conversations*. Cordova, CA: Generic Human Studies Publishing Rancho, 2018.

Taylor, Cathryn. *The Inner Child Workbook: What to do with your past when it just won't go away*. 1999.

Taylor, Daniel. *Tell Me a Story: The Life-Shaping Power of Our Stories*. St. Paul, MN: BOG Walk Press, 2001.

Van Der Kolk, Bessel. *The Body Keeps Score: Brain, Mind and Body in the Healing of Trauma*. New York, NY: Penguin Books, 2014.

Woititz, Janet Geringer. *The Complete Sourcebook: Adult Children of Alcoholics at Home, at Work and in Love*. Deerfield Beach, FL: Health Communications, Inc., 2002.

Woititz, Janet Geringer, and Alan Garner. *Life Skills for Adult Children*. Deerfield Beach, FL: Health Communications, Inc., 1990.

The **Adult Children of Alcoholics World Service Organization** has many excellent resources. <https://adultchildren.org/>

APPENDIX B

WORKSHOP SCHEDULE APRIL 17, 2021

**PROGRAM FOR WORKSHOP PART 1—SATURDAY, APRIL 17, 2021
9:00 A.M.-4:00 P.M.**

**“Raising Awareness in Racially and Ethnically Diverse Women of the Lingering Effects
of Parental Alcohol Abuse from Their Childhoods”**

Sponsored by Mt. Ararat Counseling Center as a Ministry of Mt. Ararat Baptist Church
Pittsburgh, Pennsylvania

SESSION 1: SETTING THE TONE AND RAPPORT	TOPICS	PRESENTERS
9:00-9:20	Gathering and Welcome	Kathleen Hunt, LPC
9:20-9:30	Remarks and Opening Prayer	Rev. Dr. William Curtis
9:30-10:00	Purpose of Gathering and Objectives	Min. Lora R. Hubbard
10:00-10:30	Workshop Rules/Expectations	Dr. Taunya Tinsley
10:30-10:50	Icebreaker Activity	Dr. Crystalline Barger
10:50-11:00	BREAK	N/A
11:00-11:45	The Project: Why it Matters/Who are Adult Children of Alcoholics?	Min. Lora R. Hubbard
11:45-12:00	Biblical Reflection: Noah and His Family After the Flood (Gen. 9:18-29)	Min. Lora R. Hubbard
12:00-12:45	LUNCH BREAK	N/A
12:45-12:55	DRAWING!!!	Kathleen Hunt, LPC
SESSION 2: EMPOWERMENT AND SELF-EXPRESSION	TOPICS	PRESENTERS
12:55-1:10	Video Reflections: “All of Who You Are is Who You Are”	Min. Lora R. Hubbard
1:10-1:30	Value of Stories and Storytelling	Min. Lora R. Hubbard
1:30-1:40	BREAK	N/A
SESSION 3: PASTORAL CARE: SELF-REFLECTION/SOUNDS OF OTHER VOICES	TOPICS	PRESENTERS
1:40-2:05	Who is the Inner Child?	Kathleen Hunt, LPC
2:05-2:30	What is Self-Parenting/Re-Parenting?	Kathleen Hunt, LPC
2:30-2:50	BREAK	N/A
2:50-3:00	DRAWING!!!	Kathleen Hunt, LPC
SESSION 4: PASTORAL CARE: SELF-CARE/SELF-REFLECTION	TOPICS	PRESENTERS
3:00-3:15	Biblical Reflection: Self-Care (3 John 2)	Min. Pamela Watkins
3:15-3:35	Journaling Time: What’s on Your Mind?	N/A
3:35-3:40	Closing Remarks/Instructions for Workshop Part #2-May 1, 2021	Min. Lora R. Hubbard
3:40-3:55	Participant Questions/Comments	Kathleen Hunt, LPC/Presenters
3:55-4:00	Closing Prayer	Rev. James Lee
4:00	ADJOURNMENT	~See you on May 1 st ~

APPENDIX C

WORKSHOP RULES AND EXPECTATIONS

RAISING SELF-AWARENESS IN ADULT FEMALES OF THE ADVERSE EFFECTS OF PARENTAL ALCOHOL ABUSE FROM THEIR CHILDHOODS

Workshop Rules and Expectations

Facilitated by

Lora R. Hubbard, M.Ed., CRC, LPC

According to the research, although in its infancy, children who are raised in households where parental alcohol abuse is prevalent are adversely affected, many well into adulthood. Many studies suggest that a variety of differences exist between children of alcoholics and children of non-alcoholics, and these differences occur at all ages. They may include such characteristics as higher levels of depression and anxiety, generalized stress and low self-esteem. It is estimated that one in five adults in this country have lived with a relative, typically a parent, who abused alcohol or other substances while growing up.

According to Elene Loeche, in her article, “What Does it Mean to Be an Adult Child of an Alcoholic?” (January 2010), adult children of alcoholics are “adults who have grown up with alcohol or other drug addiction in the family or home, typically a parent in active addiction. It also refers to an adult who responds to adult situations with self-doubt, self-blame or a sense of being wrong or inferior—all learned from stages of childhood.” Although adult children of alcoholics share a general childhood experience, the intensity and duration of each participant’s specific family experience will vary. Also, the degree to which these early childhood experiences are impacting each participant’s adulthood will be unique and varied as well. Some participants may even discover that the impact has been minimal. Others may choose to pursue additional post-workshop services like individual or family counseling, support group participation or continued education through webinars and additional seminars.

The overall purpose of this two-day workshop experience is to provide educational and biblical instruction through lectures, group exercises, discussions, personal reflections, journaling, and other strategies so that attendees’ level of self-awareness is impacted. It is unlikely that a significant percentage of adult children of alcoholics are aware of the common links between their early childhood experiences and their adult lives.

To help ensure that each workshop participant has a fruitful experience, the following rules are highly recommended (with additional ones added by the group as needed):

1. Be committed to attending on both workshop dates and arriving on time. Even though there are only two workshop sessions, the group process can still be interrupted when there is irregular attendance, or when people are coming late.

2. Respect and maintain confidentiality and privacy. Group members and leaders commit to keeping everything discussed in group private. *What is said in group, stays in group!*
3. Personalize and speak from your own experience (s) instead of generalizing. Use “I” statements instead of “they,” “we,” and “you”). Acknowledge feedback given to you. **Although not required**, you are encouraged to speak about your personal experiences in group. Be honest with yourself, the group members and the group leaders. Complete any take home assignments given.
4. Listen actively—respect others when they are speaking.
5. Do not be afraid to respectfully ask follow-up questions when others share their opinions or personal experiences. Refrain from personal attacks by focusing on the content of what has been shared.
6. Participate to the fullest of your ability – personal and relational growth depends on the inclusion of every individual voice.
7. Instead of invalidating somebody else's story with your own spin on their experience, share your own story and experience.
8. Recognize that everyone's experience will be different, although through voluntarily sharing you may find similarities. The main goal is not to necessarily find similarities, but to also be open to hearing and exploring different experiences and how each person has responded to them.
10. Pay attention to body language and nonverbal responses. People may read these as disrespectful or insensitive, almost as if they were words.
9. Be respectful of *all* group members. Value everyone's time. Respect the diversity of the group and the diverse experiences.
10. One person talks at a time. Never interrupt or talk over one another. Refrain from side conversations. No yelling or profanity. Strong emotions need to be communicated in a manner that is not disruptive and allows group members to help one another.
11. At any point in the workshop, a participant can “pass” because they maintain the control over how much is shared or if anything is shared at all.
12. Always try your best! Although you can “pass” (#11), participation can be valuable to the overall workshop experience.
13. Other rules and expectations: (group members list):

APPENDIX D
WORKSHOP SCHEDULE MAY 1, 2021

PROGRAM FOR WORKSHOP PART 2—SATURDAY, May 1, 2021

9:00 A.M.-4:00 P.M.

"Raising Awareness in Racially and Ethnically Diverse Women of the Lingering Effects of Parental Alcohol Abuse from Their Childhoods"

Sponsored by Mt. Ararat Counseling Center as a Ministry of Mt. Ararat Baptist Church
Pittsburgh, Pennsylvania

SESSION 1: CONTINUING THE JOURNEY		
	TOPICS	PRESENTERS
9:00-9:10	Regathering and Welcome	Min. Rosilynn Lane-Gilliard
9:10-9:15	Opening Prayer	Rev. Madeline Sample
9:15-9:20	Brief Review of Rules/Expectations	Dr. Taunya Tinsley
9:20-9:50	Reflections from Workshop #1 and Letter to Nine-Year Old Self (Volunteers)	Min. Lora R. Hubbard
SESSION 2: PASTORAL CARE: THE EARLY YEARS		
	TOPICS	PRESENTERS
9:50-10:05	ACEs Survey Discussion and Anonymous Group Poll	Dr. Taunya Tinsley
10:05-10:20	What are Adverse Childhood Experiences (ACEs) from <u>emotional and mental</u> perspectives? Q&A PART ONE	Dr. Taunya Tinsley
10:20-10:35	Biblical Reflection: "Dealing with the Past" (2 Cor. 5:17 and/or Phil. 3:13-14)	Dr. Taunya Tinsley
10:35-10:50	BREAK/JOURNALING/PRAYER	Min. Rosilynn Lane-Gilliard
10:50-11:50	What are Adverse Childhood Experiences (ACEs) from a <u>physiological</u> perspective? Q&A #2	Joanne Arroyo, LPC
11:50-12:10	Q&A Time for ACEs Parts One & Two	Min. Lora R. Hubbard
12:10-12:55	LUNCH	Min. Rosilynn Lane-Gilliard
12:55-1:00	DRAWING (2 prizes)!!!	Min. Rosilynn Lane-Gilliard
SESSION 3: PASTORAL CARE: THE JOURNEY TO THE INSIDE		
	TOPICS	PRESENTERS
1:00-1:15	Biblical Reflection: "Managing One's Thoughts" (Phil. 4:8 and/or 2 Cor. 10:5)	Dr. Sheila L. Johnson
1:15-1:55	The Role of Forgiveness in the Journey/Voluntary Exercise	Min. Lora R. Hubbard
1:55-2:20	Open Q&A on ANY TOPIC (Parts 1 & 2)	Min. Rosilynn Lane-Gilliard
2:20—2:45	Pause for Polls (Anonymous)	Dr. Crystaline Barger
2:45-3:10	Concluding Activities	Min. Lora R. Hubbard
3:10-3:20	DRAWING (2 PRIZES/\$100 VISA Gift Card)	Min. Rosilynn Lane-Gilliard
3:20-4:00	Closing Remarks/Closing Prayer/Questions	Min. Lora R. Hubbard

APPENDIX E
ACES QUESTIONNAIRE

Adverse Childhood Experience (ACE) Questionnaire

Name _____ Date: _____

This Questionnaire will be asking you some questions about events that happened during your childhood, specifically the first 18 years of your life. The information you provide by answering these questions will allow **you** to better understand problems that may have occurred early in your life and allow you to explore how those problems may be impacting the challenges you may be experiencing today. This can be very helpful in the success of your self-awareness journey.

While you were growing up, during your first 18 years of life:

1. Did a parent or other adult in the household often:

Swear at you, insult you, put you down, or humiliate you?

Or Act in a way that made you afraid that you might be physically hurt?

Yes No

If Yes, enter 1 _____

2. Did a parent or other adult in the household often:

Push, grab, slap, or throw something at you?

Or Ever hit you so hard that you had marks or were injured?

Yes No

If Yes, enter 1 _____

3. Did an adult or person at least 5 years older than you ever:

Touch or fondle you or have you touch their body in a sexual way?

Or Attempt or actually have oral, anal, or vaginal intercourse with you?

Yes No

If Yes, enter 1 _____

4. Did you often feel that:

No one in your family loved you or thought you were important or special?

Or Your family did not look out for each other, feel close to each other, or support each other?

Yes No

If Yes, enter 1 _____

5. Did you often feel that:

You did not have enough to eat, had to wear dirty clothes, and had no one to protect you?

Or Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?

Yes No

If Yes, enter 1 _____

6. Were your parents ever separated or divorced?

Yes No
If Yes, enter 1 _____

7. Were any of your parents or other adult caregivers:
Often pushed, grabbed, slapped, or had something thrown at them?
Or Sometimes or often kicked, bitten, hit with a fist, or hit with something hard?
Or Ever repeatedly hit over at least a few minutes or threatened with a gun or knife?
Yes No
If Yes, enter 1 _____

8. Did you live with anyone who was a problem drinker or alcoholic, or who used street drugs?
Yes No
If Yes, enter 1 _____

9. Was a household member depressed or mentally ill, or did a household member attempt suicide?
Yes No
If Yes, enter 1 _____

10. Did a household member go to prison?
Yes No
If Yes, enter 1 _____

ACE SCORE (Total “Yes” Answers): _____

Scoring:

For each of the ten (10) questions on the questionnaire, the individual will give a Yes or No answer. When scoring, each “Yes” answer will be given one (1) point. These points will be tallied to determine the individual’s ACE Score.

Note: This questionnaire should only be given to adults ages 18 and older; it should not be given to children or youth under the age of 18.

APPENDIX F
PRESENTER BIOGRAPHIES

Lora R. Hubbard, Doctoral Candidate at United Theological Seminary, LPC, CRC, Mt. Ararat Counseling Center: Ms. Hubbard has worked in the field of counseling for over forty years—both in the private and public sectors, including the Pittsburgh Public School District. Ms. Hubbard successfully owned and operated a disability management company that provided vocational rehabilitation counseling services to such local entities as the City of Pittsburgh, Port Authority Transit and Equitable Resources. She is also a Licensed Professional Counselor (LPC) through the State Board of Social Workers, Marriage and Family Therapists and Professional Counselors and serves as a Counselor at the Mt. Ararat Counseling Center. Ms. Hubbard received her Masters in Rehabilitation Counseling (M.Ed.) from the University of Pittsburgh and holds certifications through the Commission on Rehabilitation Counseling Certification and the Sarasota Academy of Christian Counselors. Presently, she is a Doctoral Candidate at the United Theological Seminary, focusing on Pastoral Care and Counseling. Ms. Hubbard’s main counseling specialties include: Individual, Rehabilitation, Pre-Marital/Marital, Temperament Therapy, Career/Vocational, Family Relationships, and Personal Development.

As a native Pittsburgher, Ms. Hubbard is a faithful member of Mt. Ararat Baptist Church in the East End of Pittsburgh. She was licensed as a minister of the gospel by Rev. Dr. William H. Curtis, Senior Pastor. During the course of her eighteen-year membership, Lora has served as a Women’s Sunday School teacher and a facilitator for the church’s small group Bible Study Ministry. She also has engaged in women’s ministry beyond her home church. She is an active team member of the Journey to Freedom Ministry which provides teaching, primarily to women. In 2020, the ministry was blessed to travel to Kenya and Uganda where they spent two weeks teaching and ministering to men, women, boys and girls.

As a gifted writer, she has contributed numerous articles to Mt. Ararat’s Christian lifestyle magazine, *The Mount*. In the summer of 2016, Lora released her first award-winning novel, *Not Off the Hook at 491: When Unforgiveness Feels as Natural as Breathing*. It deals with the challenging subject of forgiveness. The book reminds its readers how willing many are to receive forgiveness, but often struggle to extend it to others—even though God commands it.

It is her prayer that those who attend this virtual workshop will use it as a springboard to advance their personal growth and development.

Dr. Taunya M. Tinsley, D.Min., Ph.D., NCC, LPC, Clinical Director Mt.

Ararat Counseling Center: Dr. Taunya Marie Tinsley is the Owner of Transitions Counseling Service LLC and Life Skills Program that includes a ministry division, Love and Basketball Ministries, where she provides individual, marriage, family and group counseling and consultative services. She is both a Licensed Professional Counselor (LPC) and National Certified Counselor (NCC).

Additionally, Dr. Tinsley is a facilitator with the New Paradigm Ministries Leadership Training as part of the Ephesus Project and is the Clinical Director of the Mount Ararat Baptist Church Counseling Center both in Pittsburgh, PA. She has a wealth of experience providing appropriate personal and academic growth opportunities for those seeking to become professional master's degree-level counselors as well as for those helping professionals seeking advanced or specialty areas of training and development in multicultural and social justice issues, spiritual and Christian interventions, and sports counseling/athlete development.

Dr. Tinsley has also managed to stay active in both the workplace and in the community advocating for and promoting organizations, helping professionals, and their clients. She has served as the North Atlantic Regional Representative for the Association for Multicultural Counseling and Development (AMCD), the President of the Pennsylvania College Counseling Association, and the President of the Pennsylvania Counseling Association. In 2006, Dr. Tinsley collaborated with the American Counseling Association to develop, facilitate, and enhance the Sports Counseling Interest Network. Dr. Tinsley served on the board for the Association of Spiritual, Ethical and Religious Values in Counseling (ASERVIC) in 2018-2019 as well as served as AMCD President July 1, 2019 to June 30, 2020.

Dr. Tinsley holds a B.A. in Business Administration from Augsburg College in Minneapolis, MN where she was also inducted in the Athletic Hall of Fame in September 2014. She received her M.A. degree in Higher Education Administration and College Student Development in 1995 from the University of Iowa. Dr. Tinsley graduated in December 2005 from Duquesne University with a Ph.D. in Counselor Education and Supervision. In April 2013, she completed her requirements for the Certificate in Missional Theology from Biblical Theological Seminary. Finally, in December 2016, Dr. Tinsley earned her Doctor of Ministry with a focus in Prophetic Congregational Development Using 21st Century Methods, Establishing Strong Leadership from United Theological Seminary in Dayton, OH.

Dr. Tinsley spent nine years at California University of Pennsylvania as an Associate Professor in the Department of Counselor Education and Program Coordinator for the Sports Counseling Certificate Program. She has also served as the Director of Graduate Programs in Counseling at both Waynesburg University and Missio Seminary, as well as an Assistant Teaching Professor in the Education and Counseling Department at Villanova University.

Kathleen Hunt, M.Ed., LPC, Mt. Ararat Counseling Center: Kathleen Hunt received her Masters of Education (M.Ed.) degree in Rehabilitation Counseling from the University of Pittsburgh, as well as her Bachelor of Arts (B.A.) degree in Psychology. She is currently the Community Counseling Program Team Leader at Family Services of Western Pennsylvania where she supervises and evaluates community therapists, as well as coordinates services provided by the therapists. Ms. Hunt's previous experiences included working as an employee assistance program specialist and team leader, serving as the clinical director of a chemical dependency program, and working as a therapist with a MH/MR center.

Joanne R. Arroyo, LPC, CCTP, Founding Director, A State of Becoming Consulting: Joanne Arroyo is a Licensed Professional Counselor (LPC) and a Certified Clinical Trauma Professional (CCTP). She holds a Bachelor of Science (B.S.) degree in Education of the Exceptional and a Masters of Arts (M.A.) in Clinical Counseling Psychology. She has over thirty years of experience in a wide array of educational and social services settings ranging from inner-city classrooms in Pittsburgh and Philadelphia to being the Education Coordinator at HAVIN Domestic Abuse Shelter to being Lead Adolescent Therapist at Irene Stacy's Children's and Adolescents' Acute Partial Hospitalization program. Her blessed journey of serving and being part of ethnically, economically, and geographically diverse populations has given her insight into the commonality of despair and hope. Ms. Arroyo is currently the Founding Director of A State of Becoming Consulting. Her work is dedicated to disseminating and utilizing Adverse Childhood Experiences (ACEs) science to guide and inform strategic change. She is devoted to shedding light through the broken places for healing.

Dr. Sheila L. Johnson, Ph.D., D.Min., United Theological Seminary Faculty Mentor: Dr. Johnson has over thirty years of experience in ministry and as a university administrator/professor. She has over fifteen years of experience with graduate students (teaching and doctoral dissertation process). She is currently the Executive Pastor/Minister of Music at First Baptist Penn Hills and Senior Manager of Special Projects for Western Penn Hills Community Action, Inc. Dr. Johnson has numerous specialty areas, including Leadership Development, Ethnomusicology, Women's Inequities, Urban Ministry, Teen and Young adult

Spiritual Formation and Mentoring Programs, and Church Administration. Her tenure at the University of Phoenix School of Advanced Studies (Doctoral Department) included instructing classes in Transformational Leadership and Innovation, Psychology of Personality, Emotional Intelligence, Human Motivation, and Student Development Theory. As a Faculty Mentor at the United Theological Seminary, Dr. Johnson developed a Focus Group entitled, “A Generational Approach for Today’s Urban Ministry.” Her extensive experience in church administration, leadership, teaching, program development and management, as well as her love of God, helped to propel her to her current role as the first female President of the Baptist Ministers’ Conference of Pittsburgh and Vicinity in its almost hundred-year history.

Dr. Johnson earned her Doctor of Ministry (Urban Ministry) from Pittsburgh Theological Seminary in 2010. She also holds a Doctor of Philosophy (Higher Education), 1983 from the University of Pittsburgh. She holds a Masters of Arts (M.A.) in Counseling, 1978 from Western Kentucky University, as well as a Bachelor of Music Education from the same institution. Dr. Johnson is internationally respected for her music gifts, not only through her ministry in song, but her creative ability to compose and instruct in music. She has produced numerous compositions, many of which have received awards, such as recognition on the Billboard and international Charts.

Pamela Watkins, BSN, MTS, Associate Minister, Mt. Ararat Baptist Church:

Pamela Watkins is a Registered Nurse with over forty years of experience in nursing, with emphasis on psychiatric nursing. She earned her Bachelors Degree in Nursing from Carlow College. Over the course of her career, she has taught Nurse Aide Training at the Job Corps of Pittsburgh. Because of her love for nutritional health, she was afforded the opportunity to develop a course on the importance of healthy eating and an active lifestyle (HEALS), and to teach students age 16-24.

Ms. Watkins is a graduate of the Reformed Presbyterian Theological Seminary where she earned a Master’s Degree in Biblical Studies. During the course of her twenty-three-year membership at Mt. Ararat Baptist Church, she was licensed as a minister by Rev. Dr. William H Curtis. She has served as a cell group Bible Study facilitator and as a women’s Sunday School teacher.

It has always been her heartfelt desire to encourage and empower women to live lives that are both physically and spiritually healthy. It was this passion that enabled her to form a women’s cycling group. For 5 years, fifteen women, ages twenty-seven to sixty-two have ridden to Maryland.

Ms. Watkins is presently employed by a Christian-based healthcare facility that not only allows her to engage in patient care, but to provide spiritual support to her patients, primarily through prayer whenever needed or requested.

Dr. Crystalline Barger, D.Min., Associate Minister, Mt. Ararat Baptist

Church: Dr. Crystalline Barger was born and raised in Springfield, Illinois, and has lived in the Pittsburgh region for twenty years. Her journey with Christ started at a young age with the heart attitude and a humble prayer that God would help her navigate her journey through this world. She realized, even then that He was the power that she needed to accomplish what He had for her to accomplish in this life. That sentiment has not changed to this day.

Dr. Crystalline was licensed to preach the gospel of Jesus Christ by the Rev. Dr. William H. Curtis, and has since earned her Doctor of Ministry (D.Min.) degree from the United Theological Seminary of Dayton, OH. She currently serves as an Associate Minister at the Mt. Ararat Baptist Church in Pittsburgh, PA where she is an active member serving in several leadership roles. Her life's work has been two-fold: (1). Sharing the gospel of Jesus Christ and the power that God provides by faith to help navigate this life's journey accomplishing what God has purposed us to do; and (2). Helping people, especially women and girls, properly process through the experiences and challenges of life.

Dr. Crystalline is a strong advocate of exposing youth to the viable higher education option of our nation's Historically Black Colleges and Universities (HBCU) as she is a proud graduate of the nation's first Private HBCU, Wilberforce University of Wilberforce, OH. While there, she earned her Bachelor or Arts (B.A.) in Social Work. She is also a proud graduate of the University of Pittsburgh where she earned her Masters of Social Work (MSW).

Dr. Crystalline is a member of the Delta Sigma Theta Sorority, Inc. and serves on several local boards including the following: Vice President for the Board of Directors of the Ephesus Project, Grace Space, member of the board of directors for the Western PA Council of HBCU Alumni, The Rap Sessions, Inc. and the Chapter President for the Wilberforce University Alumni Association, Pittsburgh Chapter.

APPENDIX G
CONFIDENTIAL PRE-INTERVIEW FORM

CONFIDENTIAL PRE-INTERVIEW FORM

DATE OF CONFIDENTIAL INTERVIEW: _____

Once inquiries are received in the Mt. Ararat Counseling Center, those expressing interest in the workshop will be contacted by the Project Administrator for further information, e.g., complete contact information, confirmation that they are *not* part of the Human Subject Research (HSR) criteria, personal reason(s) for workshop participation, how they found out about the workshop and why they chose to participate.

1. Complete contact information for email (or mail) confirmation of approval to participate and for any future mailings that may be of interest to the participant:
(*Full name, address, phone number, email, etc.*):

2. HRS Protected Class Inquiries: (Check)
 - At least age 18/not a minor_____
 - Not currently pregnant_____
 - Absence of mental or cognitive impairments that would interfere with understanding written or verbal instructions/content_____(includes *active* addiction)
 - Not currently incarcerated_____

3. To ensure that the participant meets the definition of “adult child of an alcoholic”, ask if they “*grew up with alcohol abuse in the family or home, typically with a parent in active addiction?*” _____ (*which relative(s), e.g., mother, father, grandmother, etc.* **NO SPECIFIC NAME(S)**)

4. How did you learn about this workshop?

5. What initially drew you to this workshop?

6. Able to commit to *both* workshop sessions barring unforeseen circumstances?

7. Any questions or concerns from participant? (Address them)

8. **NEXT STEPS:** If cleared, tell the participant to expect an email or mailing confirming her participation, along with any other instructions or materials for the first workshop. Thank them for their interest in participating!

APPENDIX H

CONFIDENTIAL POST-INTERVIEW FORM

CONFIDENTIAL POST-INTERVIEW

DATE OF CONFIDENTIAL POST-INTERVIEW: _____

Each participant will receive a confidential follow-up telephone call from the Project Administrator within 3-5 days of the second workshop to identify:

(1). Any notable ratings or comments from the participant's General Workshop Evaluation Form (*Completed and turned in after the second workshop*)

(2). Any *anecdotal* feedback the participant may wish to offer about their workshop experience overall. (Open ended with prompts as needed). *How would you best summarize your workshop experience?*

(3). Since the Mt. Ararat Counseling Center (MACC) is equipped to provide supportive services, determine if the participant has any interest in:

- Family Counseling_____
- ACOA Support Group Information_____. (*There is an existing group in another church which has vetted. MACC may also explore the need for this service depending on the interest level*):
- Resource or Referral Assistance (mainly for out-of-state participants)
- Other:

(4). Do you see a workshop like this being welcomed in your church/denomination? Why? Why not?

(5). Is the participant interested in receiving information on future workshops, seminars, etc.?

(6). Other Questions or Concerns?

APPENDIX I
PRE- AND POST-QUESTIONNAIRE

Pre- and Post-Survey Questionnaire

Instructions: The following ten (10) statements relate to your knowledge of alcoholism and its impact on the family, as well as your personal practices and beliefs. Circle your answers using the scale below:

	1	2	3	4	5
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
	SD				SA
1. Alcoholism is considered a family disease.	1	2	3	4	5
2. Being an “adult child of an alcoholic” means that he/she lives in the past and is infantile in his/her thinking and actions.	1	2	3	4	5
3. There are significant differences in adults who have been raised in households with parental alcohol abuse vs. those who have not.	1	2	3	4	5
4. Adults who have been raised in alcoholic families are often affected <i>physically</i> as well as emotionally and mentally in their adult lives.	1	2	3	4	5
5. I freely express my feelings rather than “stuffing” them down when it becomes too uncomfortable to share them.	1	2	3	4	5
6. I tend to respond negatively to personal criticism, whether I think it is constructive or not.	1	2	3	4	5
7. I tend to judge myself harshly which contributes to my low sense of self-esteem.	1	2	3	4	5
8. I believe a person's spiritual life plays a significant role in their self-awareness and any needed healing as an adult child of an alcoholic.	1	2	3	4	5
9. I believe that people should have the right to withhold forgiveness, depending on how severe and damaging the offense was.	1	2	3	4	5
10. As I look at my life, I do not believe I have been significantly affected by being raised in a household with parental alcohol abuse.	1	2	3	4	5

APPENDIX J

PARTICIPANT WORKSHOP EVALUATION FORM (OVERALL OPINIONS OF YOUR WORKSHOP EXPERIENCE)

OVERALL OPINIONS OF YOUR WORKSHOP EXPERIENCE

Instructions: We are inviting you to share your opinion about the two-part self-awareness workshop. It matters greatly to us. Please rate the statements according to the scale below:

	1 Strongly Disagree	2 Disagree	3 Neither Agree nor Disagree	4 Agree	5 Strongly Agree
			SD		SA
1. The objectives of the workshop were clearly defined and achieved.	1	2	3	4	5
2. Participation and interaction were encouraged but not forced.	1	2	3	4	5
3. I felt that my confidentiality was respected, and care was taken to create a safe environment.	1	2	3	4	5
4. The topics covered were relevant to my life.	1	2	3	4	5
5. The content was organized and easy to follow.	1	2	3	4	5
6. The materials and resources shared were helpful.	1	2	3	4	5
7. This workshop experience will be useful in my continued self-awareness journey.	1	2	3	4	5
8. The presenters were knowledgeable about their topics.		1	2	3	4
9. There was a good balance between “secular” and Biblical teaching in addressing the various topics.	1	2	3	4	5
10. The overall management of the ZOOM platform was carried out professionally with little to no confusion.	1	2	3	4	5

THANK YOU!!!

APPENDIX K
INFORMED CONSENT FORM

INFORMED CONSENT FORM (For your review for later discussion):

Investigator/Facilitator Name: Lora R. Hubbard, M.Ed., LPC

Contact Information: Mt. Ararat Counseling Center, 271 Paulson Avenue, Pittsburgh, PA 15206. Use (412) 389-4843 or lrhubbard2911@verizon.net if needed.

Introduction: I am a Doctor of Ministry student at United Theological Seminary, 4501 Denlinger Road, Dayton, OH 45426.

Purpose: I am conducting this project to help raise self-awareness in adult females of the adverse effects of parental alcohol abuse in their childhoods. I am using a two-day psycho-social and biblically-based workshop to accomplish this. You are invited to participate because you are: a female over the age of 18, meet the definition of an adult child of an alcoholic, are not part of a vulnerable group (minor, pregnant, cognitively or mentally impaired or currently incarcerated), and have expressed an interest.

Procedures: If you agree to participate in this project, you will be asked to attend two virtual workshop events that will be held on Saturday, April 17, 2021 and Saturday, May 1, 2021, from 9:00 a.m. to 4:00 p.m. No financial expenses will be incurred on your part.

Risks: Every effort has been made to eliminate any risks that you would be exposed to as a result of your participation in this project. Although I do not anticipate any significant risks, I have nonetheless taken the initiative to have professionally trained counselors available during the event should you request individual attention. Also, if you would need time away from the larger virtual group for some reason, that option would be accommodated. Ample breaks will be built into the day, however, for any self-care needs.

Benefits: A sampling of the project benefits for participants includes: (1). Participants will be equipped with the knowledge they need to begin evaluating the impact of their early childhood experiences on their adult lives; (2). Participants will see that they are not alone in their experience, especially if they choose to interact with other participants; (3). Participants will be equipped to identify any needs related to ongoing support, e.g., counseling, support group, future workshops on the topic, etc.; (4). As interested, participants will be equipped to incorporate biblical principles into their journey, e.g., managing their thought lives, God's sovereignty and plan for their lives, forgiveness where needed (self or others), self-care/self-love, etc. and (5). Participants, from a family/societal standpoint, will hopefully be in a better position to educate others about the impact of alcoholism on children and the ultimate impact on their adulthood. The most significant benefit will be what each participant *personally* takes away from their workshop experience.

Voluntariness: Participation is voluntary, and you may skip any questions you do not wish to answer. You can also stop participating at any time. Your decision to participate will have no impact on (your membership in the congregation or whatever else you think

this study may have an impact upon). If something makes you feel uncomfortable in any way while you are participating in the project, please contact the facilitator (Lora Hubbard) directly. My contact information is at the top of this consent form. You can refuse to respond to any or all of the questions, and you will be able to withdraw from the process at any time.

Confidentiality: We will be careful to keep your information confidential, and we will stress the importance of confidentiality with all other participants. Any questionnaires or surveys you complete will be kept private. I will be the only one with access to these documents. A "Workshop Rules and Expectations" handout will be given to each participant and reviewed in detail on the first morning of the workshop. Confidentiality is a major part of this document. Despite our best efforts, there is always a small risk of unwanted or accidental disclosure. You can decide whether you want your name used, but you will be given a number at the time of registration to use on your paperwork. The Mt. Ararat Counseling Center is diligent when it comes to maintaining confidentiality, so it is a practice with which we are quite accustomed. No part of the workshop will be audio or video taped, nor will we be taking any pictures of participants.

Summary: If you have any questions about the research project, please contact me.

Signature: Signing this document means that you have read this or had it read to you, and that you want to be a participant in this project. If you do not want to participate, please do not sign the document. Being a participant in this project is up to you. No one will be upset if you do not sign or even if you change your mind later. You agree that you have been told about this project, why it is being done and what to do.

Signature of Person Agreeing to Participate in the Project/Study

Date Signed

APPENDIX L
DRINKING HABITS POLL

POLL: DRINKING HABITS

1. Do you believe your early life exposure to alcohol abuse in the home has made you more prone to drink or less prone to drink?

- More prone
- Less prone
- Has had no effect one way or the other
- I don't drink

2. At what age, if any, did you first have an alcoholic drink?

- 12 or younger
- 13 to 15
- 16 to 18
- 19 to 22
- Over 22
- Never had a drink

3. If you *do* drink, what type of beverage do you usually prefer?

- Beer
- Wine
- Liquor
- None, I don't drink

4. How often do you drink?

- Everyday
- A few times a week
- Just on the weekends
- A few times a month
- Only on special occasions
- Never

5. Have you ever been too drunk to drive or perform other activities safely?

- Yes I have.
- Yes, but I've hidden it pretty well.
- Yes, and I've chosen not to drive in those situations.
- I have never gotten drunk, so no. (Either don't drink or never to excess)

6. If you *don't* drink, what is the main reason for this choice?

- Religious or moral reasons
- Don't like the taste
- Don't want to become an alcoholic or alcohol dependent.
- Health concerns (mental and/or physical)
- Not advised due to my medication(s)
- Don't want to be a "bad" example for others

APPENDIX M
WORKSHOP FLYER

**AS A MINISTRY OF MT. ARARAT BAPTIST CHURCH, THE
MT. ARARAT COUNSELING CENTER IS PROUD TO HOST A
TWO-PART VIRTUAL WORKSHOP FOR WOMEN**

*FACILITATOR: Lora R. Hubbard, Doctoral Candidate at
United Theological Seminary*

*"I drank a glass of milk at breakfast, but they drank
a pint of gin. So why am I hungover?"*

**RAISING SELF-AWARENESS IN RACIALLY AND ETHNICALLY DIVERSE
WOMEN OF THE LINGERING EFFECTS OF PARENTAL ALCOHOL
ABUSE FROM THEIR CHILDHOODS**

**CLICK BELOW
FOR MORE
INFORMATION
AND CONFIDENTIAL
REGISTRATION.
SPACE IS
LIMITED!!!**



**APRIL 17, 2021
AND
MAY 1, 2021
9:00 AM - 4:00 PM**

*(WITH AMPLE
BREAKS/LUNCH)*

DID YOU KNOW? It is estimated that one in five adults in the United States grew up in a home where at least one relative, usually a parent, struggled with alcohol abuse. Many of those adults remain unaware of the possible links between their early childhood experiences and certain aspects of their adult lives.

~ LEARN FROM OUR EXPERTS ~



Lora R. Hubbard,
Doctoral Candidate
at United Theological
Seminary, LPC, Mt.
Ararat Counseling
Center



Dr. Tamara M. Tinsley,
D.Min., Ph.D., NCC,
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Kathleen Hunt,
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LPC, CCTP, Founding
Director, A State of
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Pamela Watkins,
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D.Min., Associate
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Baptist Church

**REV. DR. WILLIAM H. CURTIS, SENIOR PASTOR
MT. ARARAT BAPTIST CHURCH
PITTSBURGH, PENNSYLVANIA**

APPENDIX N
LAUNDRY LIST

“The Laundry List”*

1. We became isolated and afraid of people and authority figures.
2. We became approval seekers and lost our identity in the process.
3. We are frightened by angry people and any personal criticism.
4. We either become alcoholics, marry them or both or find another compulsive personality such as a workaholic to fulfill our abandonment needs.
5. We live life from the viewpoint of victims, and we are attracted by that weakness in our love and friendship relationships.
6. We have an overdeveloped sense of responsibility, and it is easier for us to be concerned with others rather than ourselves; this enables us not to look too closely at our own faults, etc.
7. We get guilt feelings when we stand up for ourselves instead of giving in to others.
8. We became addicted to excitement.
9. We confuse love and pity and tend to “love” people we can “pity” and “rescue.”
10. We have “stuffed” our feelings from our traumatic childhoods and have lost the ability to feel or express our feelings because it hurts so much (Denial).
11. We judge ourselves harshly and have a very low sense of self-esteem.
12. We are dependent personalities who are terrified of abandonment and will do anything to hold on to a relationship in order not to experience painful abandonment feelings, which we received from living with sick people who were never there emotionally for us.
13. Alcoholism is a family disease; and we became para-alcoholics and took on the characteristics of that disease even though we did not pick up the drink.
14. Para-alcoholics** are reactors rather than actors.

Original Creator: Tony A., 1978

* While the **Laundry List** was originally created for those raised in families with alcohol abuse, over time the ACOA organization has adopted it as one of its most useful tools.

** **Para-alcoholic** was an early term used to describe those affected by an alcoholic's behavior. The term evolved to co-alcoholic and codependent. Codependent people acquire certain traits in childhood that tend to cause them to focus on the wants and needs of others rather than their own. Since these traits became problematic in our adult lives, ACA feels that it is essential to examine where they came from and heal from our childhood trauma in order to become the person we were meant to be.

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